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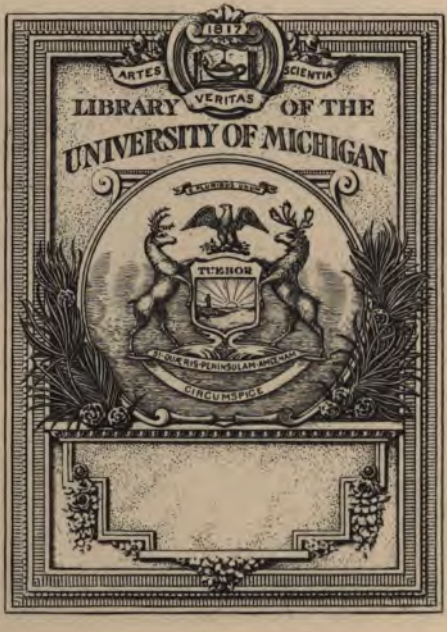
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PRIMITIVE
TRUTH AND ORDER
VINDICATED
FROM
MODERN MISREPRESENTATION.

PRIMITIVE
TRUTH AND ORDER

VINDICATED FROM

MODERN MISREPRESENTATION:

WITH

A DEFENCE OF EPISCOPACY,

PARTICULARLY THAT OF

SCOTLAND,

AGAINST AN ATTACK MADE ON IT,

BY THE LATE DR. CAMPBELL OF ABERDEEN,

IN HIS

LECTURES ON ECCLESIASTICAL HISTORY:

AND

A CONCLUDING ADDRESS

TO THE EPISCOPALIANS OF SCOTLAND.

BY THE RIGHT REV. JOHN SKINNER,

IN ABERDEEN,

SENIOR BISHOP OF THE SCOTCH EPISCOPAL CHURCH.

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THE FOLLOWING WORK, IN VINDICATION

OF

PRIMITIVE TRUTH AND ORDER,

IS MOST RESPECTFULLY INSCRIBED

TO THE HONOURABLE

SIR *WILLIAM FORBES*, BARONET,

OF PITSLIGO;

BOTH AS A GRATEFUL ACKNOWLEDGMENT

OF HIS EXERTIONS IN THE SAME CAUSE,

AND

AS A HUMBLE TESTIMONY

OF THAT SINCERE REGARD FOR HIS PUBLIC VIRTUES,

AND NO LESS AMIABLE CHARACTER

IN PRIVATE LIFE,

WHICH HAS BEEN LONG AND DEEPLY IMPRESSED

ON THE MIND OF

HIS MUCH OBLIGED, OBEDIENT,

AND VERY FAITHFUL SERVANT—

THE AUTHOR.

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INTRODUCTION.

IF there be any one truth, in embracing which, it might be ſuppoſed, that the intelligent part of mankind would univerſally agree, it is ſurely the importance of religion, and the neceſſity of attending to what it recommends, for promoting the intereſts of ſociety on earth, as well as preparing men for the happineſs of heaven. Viewing the matter in this light, it is impoſſible but that every ſerious thinking perſon, who wiſhes well to his country, muſt ſincerely lament the unhappy diviſions, which have ſo long agitated the public mind, on a ſubject ſo intereſting as the nature and tendency of true religion. However juſtifiable ſeparation may be in ſome caſes, and however neceſſary at all times, for the friends of truth and righteouſneſs to withdraw themſelves from the tents of error and ungodlineſs; ſtill it cannot be denied that the numerous ſects, and parties, into which the Chriſtian world has been di-

vided, and their almoſt endleſs diverſity of religious opinions, muſt be conſidered as one of the heavieſt calamities, with which mankind have ever been viſited. Nor need we be at much pains to point out this wild variety of ſentiment reſpecting the doctrines of the goſpel, as the moſt common ſource of infidelity, and moſt powerful ſupport of irreligion; ſince we find it daily appealed to as ſuch, and therefore induſtriouſly encouraged by thoſe "perverſe diſputers," who, rather than embrace the "pure undefiled religion" of Chriſt, allow themſelves to be completely "ſpoiled through philoſophy "and vain deceit."

Nothing ſeems to be better known, nor more carefully improved, by the adverſaries of our common faith, than the advantage they derive from thoſe unhappy diſſenſions, by which the family of Chriſtians, which an apoſtle calls the "Houſehold of "faith," is divided againſt itſelf. In lamenting the effects of ſuch ſhameful diviſion, the church of Chriſt may juſtly ſay, in the words of the Pſalmiſt, —"It is not an open enemy that hath done me this "diſhonour; but even thoſe who were once my "companions, who took ſweet counſel together "with me, and walked in the houſe of God as "friends." Such "offences" however, we are aſſured, "muſt needs come;" even although a "woe be denounced againſt thoſe, by whom they "come." We are alſo forewarned, that there muſt, and will be hereſies, factions and parties diſtinguiſhed

diſtinguiſhed by their falſe and deſtructive principles; "that they who are approved" by their ſteady adherence to truth, unity and order, "may be made "manifeſt."—Such then being the divided ſtate of what is called the Chriſtian World, thoſe who have promoted the preſent work do not hope to produce any thing like general unanimity in a country ſuch as this, where ſo many jarring opinions are entertained on the ſubject of religion.—The object which they have in view is of leſs extent, and therefore more likely to be accompliſhed. The deſign of this publication is to offer ſome arguments in defence of Epiſcopacy in general, and particularly that of Scotland; and to perſuade ſuch of the inhabitants of this country as profeſs to be of the Epiſcopal Communion, to walk worthy of that profeſſion, by acting in a manner conſiſtent with it, and endeavouring to ſupport the conſtitution, and preſerve the unity of that ſmall remnant of the old eſtabliſhed church, which ſtill happily exiſts in this part of the united kingdom.

There is no article of the Chriſtian faith, as laid down in our public creeds, that ſeems to be ſo ſtrangely miſunderſtood, and ſo little attended to, as that in which we are taught to profeſs our belief of the "holy, catholic church." And the miſtakes and inattention ſo prevalent with regard to this important article are the more to be regreted, as the baneful conſequences ariſing from this unhappy cauſe do daily exhibit an increaſing tendency to diſorder,

diſorder, confuſion, and every evil work. It is no doubt by preſerving the bonds of eccleſiaſtical unity, that Chriſtians are to be kept in the way of obedience to the one God, and dependence on the one Mediator. It has therefore been juſtly obſerved by an eminent writer, that, "if ever this ſubject of the "church of Chriſt, now ſo much neglected, and al-"moſt forgotten by thoſe who are moſt concerned "to underſtand it, ſhould come to be better conſi-"dered; there would be more true piety, and more "peace, more of thoſe virtues which will be required "in heaven, and which muſt therefore be firſt learn-"ed upon earth. Some amongſt us err, becauſe "they know not the Scriptures; and others, becauſe "they never conſidered the nature of the church. "Some think, they can make their own religion, "and ſo they deſpiſe the word of God, and fall into "infidelity. Others think, they can make their "own church, or even be a church unto them-"ſelves; and ſo they fall into the deluſions of enthu-"ſiaſm, or the uncharitableneſs of ſchiſm."

Theſe are the pertinent remarks of a learned divine of the church of England, and they are enforced by an obſervation ſo juſtly expreſſed, and ſo well adapted to my preſent purpoſe, that I muſt take the liberty of preſenting it to the notice of thoſe, for whom this publication is more particularly intended. "But, as there is nothing to enlighten the minds of "men in the doctrines of ſalvation, but the *word of* "*God*; ſo there is nothing that can unite their hearts and

"and affections, but the *church of God.* Ye are "one bread, and one body, ſaith the apoſtle; *one* "body by partaking of one bread; and that can "only be in the *ſame communion.*"* Impreſſed there fore with the truth and importance of what is here ſo juſtly aſſerted, and earneſtly deſirous of its producing the ſame effect in the minds of thoſe, for whoſe benefit I am now writing, I ſhall beg leave to requeſt their ſerious and impartial conſideration of the ſubject before us; while, taking a view of the general ſtate of religion in this country, and the danger to which it is expoſed, from profeſſed infidels on the one hand, and from the fanatical abettors of enthuſiaſm on the other, we look back through all this miſt of modern confuſion, to the primitive order and uniformity of the church, and ſee what neceſſity there is for our continuing ſtill in the "apoſtles "*doctrine* and *fellowſhip*," as the only ſource of order and guard of uniformity.—We ſhall then cloſe our view with ſuch a brief, but, I truſt, ſatisfactory account of the eccleſiaſtical orders and adminiſtrations of the Epiſcopal Church in Scotland, as, notwithſtanding the violent attack which was lately made upon it by a learned Profeſſor of the eſtabliſhment, may tend, by the bleſſing of God, to confirm the regard and attachment of its preſent members, to promote a becoming union among all thoſe who profeſs to be of the Epiſcopal perſuaſion in this part of the

* See the preface to an *Eſſay on the Church*, by the late Rev. William Jones, of Nayland in Suffolk.

the kingdom, and to furniſh them with proper arguments for the vindication of thoſe ſound and ſalutary principles, by which they have the happineſs to be diſtinguiſhed.

It is an obſervation of undeniable certainty, that the ſame Divine Being, the Almighty Lord of heaven and earth, who has given to man the good things of creation for the uſe and benefit of his body, and the precious truths of revelation for the inſtruction and comfort of his ſoul, has in both inſtances met with the moſt ungrateful and unworthy returns. The good things of creation have been abuſed to the baſeſt purpoſes of riot and intemperance, conſumed in ſin and ſenſuality, and often made a pretence for indulging covetouſneſs and ambition, a ſordid parſimony and griping avarice; while the precious truths of revelation have been treated with the moſt inſolent ſcorn and contempt, expoſed to all the wantonneſs of raillery and ridicule, and often ſo ſtrangely perverted, as to produce nothing but blind ſuperſtition and enthuſiaſtic preſumption.

It is not enough, however, that we acknowledge in general the truth of this melancholy obſervation: let us examine whether ſuch a charge be ſtrictly juſt, when applied to the inhabitants of this land, the country with which we are moſt immediately connected. Perhaps, when comparing our moral character with that of other ſtates and kingdoms, we may feel an inclination at once to reſiſt the charge, becauſe

becauſe our country cannot in juſtice be accuſed of ſuch flagrant abuſes of the divine goodneſs as are too often exhibited in other parts of the world. But before we allow ourſelves to be carried away by any ſuch ſuperficial and flattering compariſon, we ſhall do well to conſider, whether this moral ſuperiority, which at preſent we undoubtedly poſſeſs, may not be more juſtly aſcribed to a want of means and opportunity of carrying the purſuit of ſenſual and worldly pleaſure to the ſame height with our richer neighbours, than to any want of inclination, from principle, to the abuſes which I have been mentioning. It ſeems therefore a doubtful point, whether our virtue in this reſpect is to be traced to the proper ſource and principle of all that deſerves to be called virtue, or whether our being "delivered "from much of the evil," that prevails in other places, may not be aſcribed to the favourable circumſtance of our not being ſo much "led into tempta-"tion." But whatever may be ſaid, either for or againſt our national character on this ſcore, it can only be applied to the firſt branch of the charge to which I have alluded, as pointing to that preſumptuous abuſe of the good things of creation, the criminality of which will no doubt be in proportion to the ſhare that is enjoyed of theſe temporal bleſſings; and thoſe, to whom little is given, will ſurely have the leſs to account for. But as to the other part of the charge, in which our country is implicated, as profeſſing to be Chriſtian, and enjoying the full benefit

benefit of divine revelation, I am afraid, that in the contempt, or abuſe of its precious truths, as much guilt and depravity will be found here, in proportion to our numbers, as in the other parts of the united kingdom.

From the advantages, which Scotland has long enjoyed in the way of literature, and the eaſy acceſs thus afforded to the general acquiſition of knowledge, has ariſen the powerful temptation, which many have been unable to withſtand, of carrying their ſpeculations beyond the proper limits, and affecting to be wiſe even in matters of religion, above what God has cauſed to be written for man's inſtruction. While ſuch ſpeculations however were confined to the ſtudent in his cloſet, their influence was narrow and circumſcribed; and the general ſtate of ſociety was but little affected by the writings of ſuch infidels as *David Hume*, till they were better ſuited to vulgar capacity, and their deadly venom more widely circulated, by the poiſonous arts of *Thomas Paine*, and his numerous diſciples. Theſe could not fail at laſt to attract the notice of government; and by its firm and ſteady exertions, a ſtop has been put to the open and avowed propagation of principles ſo hoſtile to the morals, the peace, and good order of ſociety. Yet is it much to be feared, that in many parts of the kingdom, the ſeeds of irreligion and licentiouſneſs have been ſo plentifully diſſeminated, that unleſs their growth be checked by a returning ſenſe of duty, or ſome powerful

ful interpoſition of Providence, before they come to full maturity, inevitable ruin muſt be the conſequence. Already do the preſages of ſuch a fatal iſſue begin to exhibit themſelves. In ſome of the moſt populous diſtricts of Scotland, where the middling and lower ranks of the people were, ſome years ago, exemplary in the diſcharge of their religious duties, not occaſional neglect only, but a conſtant deriſion, and an avowed contempt of theſe duties, have now taken place. The rites and ordinances of the goſpel are expoſed to every ſpecies of ſcorn and ridicule. Children are wilfully withheld from the "laver of regeneration:" and men and women "count the blood of the covenant, where-"with they are ſanctified, an unholy thing, in pure "deſpite of the ſpirit of grace."

The attainment of ſuperior wiſdom has been the boaſt of the free-thinking tribe in every age, and in every nation; and much miſchief has been done to the cauſe of Chriſtianity by the ſophiſms of ſchoolmen, and the introduction of that falſe philoſophy and vain deceit, the offspring of metaphyſical ſubtilty, through which ſo many in the higher ranks of life, have been completely "ſpoiled and "led away after the rudiments of the world, and "not after Chriſt." Yet comparatively ſmall was the injury, ſo long as the poor had the goſpel preached unto them; ſo long as the maſs of ſociety was uncontaminated, and the great body of the people eſteemed themſelves happy in enjoying the

comforts of religion, and "counted all things but "loſs, for the excellency of the knowledge of Chriſt "Jeſus their Lord." The partition-wall however between learned and unlearned is now in this reſpect broken down. The adepts of the new philoſophy have availed themſelves of the facility, with which the lower claſſes of the people may be tempted to get rid of this diſtinction; and, if we may borrow the figurative language of the Pſalmiſt, "the boar out of the wood doth now waſte it, and "the wild beaſt of the field doth devour," and tear in pieces, the goſpel of that "God of hoſts," who proclaimed himſelf "the true vine;" even the "Shep-"herd of Iſrael," of whom the ſame Pſalmiſt declares, that "he is our God, and we are the people "of his paſture, and the ſheep of his hand."—What a pity it is, that the grievous wolves of atheiſm and apoſtacy ſhould be allowed to enter in among us, clothed as they are in the lambſkin dreſs of fraternal benevolence, and univerſal philanthropy; under which guiſe, "ſpeaking perverſe things to draw "away diſciples after them," they ſpare not the flock of Chriſt, but are daily carrying off unſtable ſouls to the deſtruction that awaits them! To whom, but to that ſame mighty Shepherd of Iſrael, who neither ſlumbereth nor ſleepeth, can we look for ſuch aid and protection as are neceſſary to defend us from theſe enemies of our peace?

But, while we fly to him for ſhelter, earneſtly praying that he would take us under "the ſhadow of

"of his wings, until theſe calamities be overpaſt," we muſt be equally careful to beware of the modern "falſe prophets," and not liſten to the pretenſions of ſuch as are ever ſeeking to exalt themſelves, by going about and ſaying, "Lo here is Chriſt, or "lo there;" for Chriſt himſelf hath left this warning with us—"Not *every one* that ſaith unto me, "Lord, Lord, ſhall enter into the kingdom of hea"ven; but he that doth the *will* of my Father "which is in heaven."* Now this heavenly Father being the God of order, not of confuſion, his will muſt in every thing accord with his work; and we are to diſcover what his will is, from what he has *done* for the purpoſe of revealing it to us. His *doings*, no doubt, may be often "marvellous in our eyes;" but no man, who is not actuated by the moſt palpable preſumption and ſelf-confidence, will dare to infringe, or pretend to alter, the order of God's works, whether they refer to his operations in the economy of nature, or of grace. Bold and aſſuming as the naturaliſt too often is, he never has attempted to invert the ſeaſons; to make the ſun rule by night, and the moon by day; to oppoſe the ſtars in their courſes; to bring the winds out of their treaſures, or to allay the fury of the tempeſt by his unavailing "peace, be ſtill." How then ſhould any one pretend to alter the ſyſtem of things ſpiritual;—to change the economy of grace;—to diſjoint the

* St. Matthew, vii, 21.

whole frame of religion, by oppoſing the revealed will of God, and ſetting aſide the laws and inſtitutions of his divine appointment? Yet all this may be juſtly laid to the charge of thoſe wild enthuſiaſts, who full of the aſſurance of faith, and the inward experience of a ſelf-confident mind, enroll themſelves among the elect of God; and certain, as they ſuppoſe, of being ſaved themſelves, look down with contemptuous diſdain on thoſe humble Chriſtians, who are yet content to "work out their own ſalvation," in the way that God has preſcribed, "with fear and trembling."—A doctrine, which thus tears away from the human heart every ſolid motive to a holy and religious life; which tells us, in language as plain as theſe people can poſſibly make uſe of, that if we are in the number of the elect, there is no fear, and if we are not, there is no hope: Such a doctrine, the abettors of it, no doubt, juſtly ſuppoſe, would require to be ſupported, not by human authority, but by an immediate teſtimony from heaven; and therefore the modern preachers of this new goſpel, deſpiſing the commiſſion which our Lord gave his apoſtles, to be handed down by regular ſucceſſion, have all at once aſſumed to themſelves a title, by which they would make the world believe, that *they* have now the *only miſſion* from heaven, that exiſts upon this earth, the peculiar privilege of preaching what they are pleaſed to call the *Goſpel*, in oppoſition to all that the church of God has hitherto received under that venerable name.

How

How long this deluſion, which is now ſpreading ſo wide through every part of the kingdom, may prevail, it is not eaſy to ſay; as the power of deluſion is ſtrong, both when it would appear to be on the ſide of religion, and when it operates in a contrary direction. Attempts have been made, by ſomething like eccleſiaſtical authority, to ſtop the progreſs of this growing evil, and to adminiſter a remedy to thoſe who are infected by this *miſſionary* phrenſy; a ſort of poſſeſſion more worthy of one who has his "dwelling among the tombs," than of thoſe who reſide in the habitations of men! But they, who preſcribe the remedy, ought to underſtand well the nature of the diſeaſe, and be able to trace the malady to its proper ſource. People, who admoniſh others to beware of falling into any dangerous error in matters of religion, ought themſelves to be exempt from the miſchief, againſt which their admonition is directed. Such warnings come with an ill grace, and therefore with no great probability of doing much good, from thoſe, who, perhaps it will be ſaid, derive their own miniſtry from the ſame contempt of a regular apoſtolic miſſion, of which they now ſee ſuch alarming conſequences, as have at laſt produced a wiſh to prevent their farther increaſe.

In the midſt of all this confuſion, this melancholy departure from PRIMITIVE TRUTH AND ORDER, we of the Epiſcopal Communion have the credit and comfort of reflecting, that nothing has been ſaid or done

done on our part to promote or encourage ſuch wild deviation from the paths of true religion, the ways of unity, peace and love, which our bleſſed Redeemer marked out for all his faithful followers.—It is true we are ſeparated, and muſt continue to be ſeparate from the eſtabliſhment of this country; not as influenced by a ſpirit of oppoſition to whatever is eſtabliſhed either in church or ſtate (which ſeems to be a prominent feature in the doctrine of theſe new apoſtles) but becauſe we act on principles, which require and juſtify ſuch ſeparation; and which, if well underſtood, and duly adhered to, would enſure ſtability to every ſound eſtabliſhment, and prevent thoſe unhappy diviſions, which ſerve only to multiply error, and drive men farther and farther from the truth as it is in Chriſt.

Such as I have now deſcribed it, is evidently the ſituation of the land in which we live, with reſpect to the religious character of a great majority of its inhabitants, very much reſembling the ſtate of things in the Jewiſh church, at the time of our Saviour's firſt coming in the fleſh, when the true religion was either totally ſet aſide by the infidelity of the Sadducees, or ſadly corrupted by the vile hypocriſy of ſelf-conceited Phariſees. The former led away, like our modern *Illuminati*, with a vain affectation of ſuperior diſcernment, could not bear the thoughts of ſubmitting their enlightened underſtandings to the familiar tenets of a vulgar faith. They muſt have a creed of a different form, perfectly ſuited to

what

what they are pleaſed to call *Reaſon*, and the *Fitneſs of things*. This has been the idol of the unbelieving race, in all ages and places of the world. And though the vanity of their ſcheme has been often expoſed in the cleareſt manner, and to the full ſatisfaction of every ſerious, ſober-thinking perſon; yet it would ſeem to require the ſame divine eloquence now as it did formerly, to "put the Sadducees to "ſilence."

But though it were poſſible, (and with God it cannot be impoſſible) to check the licentious railings of theſe "bold diſputers, who even deny the Lord "that bought them;" denying, either that they are bought, or that he who bought them is the Lord —the eternal, Almighty Jehovah; the true faith has yet another ſort of enemies to combat with, in the imitators of thoſe phariſaical pretenders to religion, of whom St. Paul gives a moſt juſt and ſtriking deſcription, in theſe words—"For I bear them "record, that they have a zeal of God, but not ac"cording to knowledge. For they, being ignorant "of God's righteouſneſs, and going about to eſta"bliſh their own righteouſneſs, have not ſubmitted "themſelves unto the righteouſneſs of God."*—Submiſſion to the righteous will and appointment of God was no part of the religion adopted by that zealous ignorance, the effects of which are here ſo minutely deſcribed; and ſimilar effects are ſtill flowing from the ſame unhappy cauſe. The pride of infidelity,

* Rom. x. 2. 3.

fidelity, we may well ſuppoſe, is not a little cheriſhed and ſupported by the groſs abſurdities, which prevail among many of thoſe who profeſs to believe the great truths of the goſpel; and who, in flying from the ruinous paths of the impious ſceptic, are often ſadly bewildered in ways of their own deviſing, and plunge themſelves into all the follies of the wild enthuſiaſt. There ſeems to be a ſtrange propenſity in many of our countrymen to be miſguided by ſuch as thus go about to deceive; and who, to carry on their deceit the more effectually, lay it down as an undoubted maxim, very flattering to the vanity of the human heart, that any man who can read, may, with the ſcriptures in his hands, be able to know and do every thing neceſſary to ſalvation. But this, though partly true, is not the whole truth; and well meaning people ought to be put on their guard againſt ſuch an artful miſrepreſentation. Had the ſcriptures contained only a few moral precepts, tending to preſerve the peace of ſociety, and to regulate man's conduct towards his neighbour, without preſcribing any ſacred rites and inſtitutions, as a teſtimony of his ſubmiſſion to the will of his God, the maxim I have mentioned might have been aſſumed with more propriety. But is this really the caſe? Has a man, in order to be made a Chriſtian, nothing more to do, than to go to a bookſeller's ſhop, and purchaſe a bible, that he may peruſe it at his leiſure, and interpret it as he thinks fit? With all the liberality which this age poſſeſſes, no one has yet ventured

ventured to aſſert ſo much in plain terms, although the looſe opinions, which ſo generally prevail, clearly ſhew, that too many are guided by no other principle.

In tracing theſe and many other growing evils to their proper ſource, we may eaſily find their original in that lamentable ignorance of the true nature and conſtitution of the Chriſtian church; and of conſequence, that total want of regard for the order and ſucceſſion of its miniſters, which have, of late years, ſo wofully prevailed among us; encouraged and countenanced by a numerous ſet both of preachers and authors, whoſe intereſt it is to flatter men in this faſhionable error, and take advantage of it. Hence it is, that the Chriſtian world has been bewildered and led aſtray by ſo many unfaithful hiſtories of the church, and ſuch ill digeſted lectures on that ſubject, as could only come from perſons, who found it neceſſary to touch theſe things very tenderly, becauſe the ground, on which they ſtood in their official character, was not ſo firm as to bear them up in any other language than that of the falſe prophets of old, "who ſpoke ſmooth things, and propheſied "deceits, becauſe the people loved to have it ſo." A writer of another ſtamp, the late pious and learned Biſhop of Norwich, in laying before his clergy a brief account of the great fundamental doctrines, which they were to inculcate, as eſſential to Chriſtianity, and without which, it cannot be conſidered as a religion true in itſelf, or beneficial to us, takes

care to include in the number of theſe important doctrines, the *Conſtitution and Uſe of the Church*; "a "ſubject on which," he ſays, men's principles for ſome years paſt "have been very unſettled, and "their knowledge precarious, and ſuperficial."* We need not wonder that this ſhould be the caſe, when men are at ſo little pains to acquire that ſound ſubſtantial knowledge, which is abſolutely neceſſary to ſettle their principles, and give them juſt and ſuitable ideas, on a ſubject of ſuch ſerious and ſtriking importance, as was aſcribed by the bleſſed author of our religion, to the way and manner, the purpoſe and deſign of his building or raiſing that ſociety, which he was pleaſed to call *his church*, and which he no ſooner entered on his public miniſtry, than he began to eſtabliſh.†

Now that this church of Chriſt, thus eſtabliſhed by himſelf in perſon, and afterwards enlarged by his apoſtles, on the plan which he had laid down for their direction, ought to be conſidered as a regular, well formed ſociety, is evident from the names and alluſions, by which it is deſcribed in the ſacred writings. It is there repreſented as a *body*, a *houſehold* or *family*, a *city*, a *kingdom*; and muſt certainly bear ſome kind of relation to what theſe terms are generally known to imply. Indeed no one, who reflects for a moment on the nature of theſe figurative expreſſions, can be ignorant wherein it is, that this relation, or connection takes place. The church is a *body*

* See Biſhop Horne's charge, p. 21. † See St. Matthew, xvi. 18. 19.

a *body* having many members, of which Chriſt is the head. The church is a "*houſehold*" or *family*, of which Chriſt is the maſter,—"of whom the whole "family is named;" and into which being admitted by baptiſm, we receive the ſpirit of adoption, whereby we are allowed and enabled to call the great Lord of heaven and earth our father. The church is alſo called the "*city* of the living God," and Chriſtians are ſaid to be "fellow citizens with the "ſaints:" and it is often mentioned as a *kingdom*, of which Chriſt—the King of ſaints—is the Almighty Sovereign, "to whom all power is given, in "heaven and in earth." In all theſe reſpects, the church muſt be conſidered as an outward and viſible ſociety, poſſeſſing all the powers and privileges, and impoſing on its members all the relative duties implied in the alluſions which I have now quoted. As a *body*, all the members muſt be joined to the head, and to one another, that they may receive life and motion for the diſcharge of their ſeveral functions. As a *family*, it's Almighty Father muſt in every thing be the guide and director of his children, appointing for them the proper teachers and maſters, and training them up in the way of life, from which they muſt never depart. As a *houſehold*, the church muſt not be divided againſt itſelf: That it may ſtand, it muſt be upheld in unity and order, and by ſubmiſſion to ſuch wholeſome diſcipline, as in the charitable inſtitutions of this world, is found neceſſary to be impoſed on all who are admitted to ſhare in the li-

berality of the founders. As a *city* and *kingdom*, the church muſt be watched over, and governed by its proper officers, deriving their ſpiritual power and authority from that heavenly Sovereign, who is King of kings and Lord of lords.

Such then being the light, in which we are taught to view the nature and deſign of that holy and heavenly ſociety, which in ſcripture is called the Church; let us now caſt a veil over the confuſions of theſe latter days, and ſet ourſelves to enquire after the order and uniformity of the primitive ages of Chriſtianity; when the doctrine and fellowſhip of the apoſtles were ſtrictly and ſtedfaſtly adhered to, and Chriſtians continued moſt faithfully and conſcientiouſly "in the things which they had learned, and been "aſſured of, knowing of whom they had learned "them." And as in the courſe of this enquiry, it may be neceſſary, for the truth's ſake, to ſpeak of things as they really are, and not "call evil good, and "good evil, or put darkneſs for light, and light for "darkneſs;" it is hoped, that ſuch candid and honeſt dealing will not be miſinterpreted as the indication of an uncharitable, or illiberal mind; but juſtly conſidered as proceeding from an earneſt deſire to promote the ſalvation of men, and to join fervently in the pious wiſh and petition of the church, as expreſſed in one of her daily prayers, "that all who "profeſs and *call themſelves* Chriſtians may be led "into the way of truth, and hold the faith in unity

"of

"of ſpirit, in the bond of peace, and in righteouſ-"neſs of life."

How then can any want of true charity, or what deſerves to be called liberality, be with juſtice imputed to him, who, in his profeſſional character, is doing all he can for the benefit of his fellow-chriſtians, and is not willing that any of them ſhould be loſt, if he can help it? Will nothing ſerve to conſtitute a liberal-minded Chriſtian, but that lukewarm indifference, which is totally unconcerned about every thing connected with religion; which looks on all profeſſions as alike ſafe, provided men be ſincere, and ſees no reaſon why every one may not hope to "get to heaven" in his own way? Do we judge thus in matters of leſs conſequence, and where the intereſts of the preſent life only are concerned? Is he applauded as a liberal-minded phyſician, who, ſeeing his patient indulging himſelf in every thing that tends to nouriſh diſeaſe and impair the conſtitution, flatters him, that all ſhall yet be well; and that he does right to go on in his own way? Is he applauded as a liberal-minded lawyer, who tells his client, that he need give himſelf no trouble about the laws and government of this country; ſince in order to preſerve the rights and liberties of a Britiſh ſubject, he may be as well directed in every thing by the municipal code of France, or Ruſſia, or any other country? Is the commander of armies applauded as a liberal-minded ſoldier, who, in the day of battle, leaves his troops without orders or inſtructions of

any

any kind, and lets them fight the enemy in the way that ſeems beſt to their own judgment? Why then ſhould the teacher of religion be applauded as a liberal-minded divine, whoſe only merit lies in "ſpeaking peace, where there is no peace," and leaving the people to *grope* for the *wall* of ſalvation, the *pillar* and *ground* of truth; when by pointing it out, through the miſt of modern error and deluſion, as "a city ſet on a hill," which is at unity in itſelf, he might direct their eyes to that which is the only ſure refuge from ſin and miſery, the only place of ſafety to a guilty world, and therefore ought to be "the joy of the whole earth." Conſcious therefore of poſſeſſing no other ſpirit than the ſpirit of Chriſtian charity, and actuated by no other motive, than the deſire of promoting the glory of God, and the good of my Chriſtian brethren, I ſhall proceed to eſtabliſh the following plain and important facts, as matters of undoubted certainty, and worthy of the moſt ſerious conſideration.

I. That the Chriſtian religion, being, like its Divine Author, "the ſame yeſterday, to-day and for "ever," ought to be received and embraced, juſt as it is repreſented and held out in the ſcriptures of truth, without "adding thereto, or diminiſhing from it."

II. That the church of Chriſt, in which his religion is received and embraced, is that ſpiritual ſociety in which the miniſtration of holy things is committed to the three diſtinct orders of Biſhops, Prieſts

Prieſts and Deacons, deriving their authority from the apoſtles, as thoſe apoſtles received their commiſſion from Chriſt. And,

III. That a part of this holy, catholic and apoſtolic church, though deprived of the ſupport of civil eſtabliſhment, does ſtill exiſt in this country, under the name of the *Scotch Epiſcopal Church;* whoſe doctrine, diſcipline and worſhip, as happily agreeing with that of the firſt and pureſt ages of Chriſtianity, ought to be ſteadily adhered to, by all who profeſs to be of the Epiſcopal Communion, in this part of the kingdom.

CHAPTER I.

THE CHRISTIAN RELIGION, BEING, LIKE ITS DIVINE AUTHOR, "THE SAME YESTERDAY, TO-"DAY AND FOR EVER," OUGHT TO BE RECEIVED AND EMBRACED, JUST AS IT IS REPRESENTED AND HELD OUT IN THE SCRIPTURES OF TRUTH, "WITHOUT ADDING THERETO, OR DIMINISH-"ING FROM IT."

THE truth of this propoſition is ſo evident, as to admit of no ſort of doubt in the minds of thoſe who are rightly inſtructed in the knowledge of divine things: and there cannot be a more agreeable ſubject of Chriſtian meditation, than to ſurvey the various means and inſtruments, by which God has been pleaſed to convey this comfortable inſtruction to man. For this purpoſe we are aſſured, that the ſame "God, who at ſundry times, and in divers "manners, ſpake in time paſt unto the fathers by "the prophets, hath in theſe laſt days ſpoken unto

"us

"us by his Son."* The only difference, which is here pointed out to our notice, refers to the *times*, and to the *manners*, in which God hath ſpoken; for under all this variety with reſpect to the mode of revelation, the ſubject was the ſame, and the ſpeaker the ſame, the voice of the one true God proclaiming the "one Mediator between God and men, the "man Chriſt Jeſus, who gave himſelf a ranſom for "all."† It was in conſequence of his giving this all-ſufficient ranſom, that he became that powerful Mediator, who alone could make peace between heaven and earth; and who, according to the terms of the everlaſting covenant of grace and mercy, did of his own free love, and unmerited goodneſs to man, graciouſly undertake to make reconciliation for iniquity, and to put away ſin by the ſacrifice of himſelf; which ſacrifice, an apoſtle tells us, "was verily fore-"ordained before the foundation of the world."‡ Hence it is, that the plan of this glorious deſign is ſo often mentioned in ſcripture as God's purpoſe, which he had purpoſed from the beginning—his "eternal purpoſe, which he purpoſed in Chriſt Je-"ſus our Lord;"§ his "purpoſe and grace which "was given us in Chriſt Jeſus, before the world "began;"‖ which had been foreordained, or predeſtined in the counſel and decree of the bleſſed and glorious Trinity, who had been pleaſed to bind

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* Heb. i. 1, 2. † 1 Tim. ii. 5, 6. ‡ 1 Peter i. 20.
§ Epheſ. iii. 11. ‖ 2 Tim. i. 9.

themſelves by an everlaſting covenant to the accompliſhment of it. This, we have ground to believe, is the true ſcriptural notion of predeſtination; not any abſolute, unconditional decree for the ſalvation of particular perſons; but only God's general purpoſe and reſolution of ſending his Son into the world, "that *whoſoever* believeth in him, ſhould not periſh, "but have everlaſting life."* With a view to this merciful purpoſe, the ſcripture deſcribes, in terms ſufficiently adequate to the human capacity, the ſeveral parts, which the three perſons in the Godhead, and man too by their appointment, have to act in this bleſſed ſcheme, according to the brief account given of it, by a venerable writer of the primitive church, in theſe words—"the *Father* well pleaſed, "the *Son* adminiſtering and forming, the *Spirit* nou-"riſhing and increaſing, *man* himſelf gradually pro-"fiting and attaining towards perfection."† Such is the beautiful repreſentation, which may be drawn from ſcripture of the myſterious ſcheme of ſalvation provided for fallen man; and of the ſeveral parts, which the adorable Three in Jehovah have been graciouſly pleaſed to aſſign to themſelves in carrying on this mighty work of love and mercy to the human race.

"Known unto God are all his works from the be-"ginning of the world," particularly that which is the crown and glory of all the reſt, the redemption of

* St. John iii. 16. † Irenæus, book iv. chap. lxxv.

of mankind by the ſacrifice and death of his beloved ſon. But had not this act of mercy been alſo revealed and "made known" to men, as ſoon as their ſituation required ſuch a comfortable diſcovery, they could have had no hope of being reconciled to God; no encouragement to ſerve the Lord with gladneſs, or to declare with grateful joy, "that his mercy "is everlaſting, and his truth endureth to all gene-"rations." It was juſtly obſerved by a writer of diſtinguiſhed rank in this country, "that if it was "the intention of God to pardon man; to reclaim "him from his ſinful ſtate; to encourage him to "love, fear, and ſerve his creator, and to reſtore "him to a capacity of performing ſuch acceptable ſer-"vice, it was abſolutely neceſſary, for promoting "that deſign, to acquaint man with his intentions; "to give ſuch proof of thoſe intentions as ſhould "convince and thoroughly perſuade thoſe to whom "the revelation was made, and to preſerve ſuch "evidence of that revelation to mankind, as ſhould "be ſufficient to ſupport their faith and hope, and "give them ground to rejoice in the God of their "ſalvation."* Now all this has been done in the moſt complete and ſatisfactory manner, by that ſame wiſe and gracious God, in the unity of whoſe eſſence we are taught to believe, that "there are "three who bear record in heaven" to the eternal

 purpoſe

* See *Some thoughts concerning religion, &c.* by the late honourable Duncan Forbes, Lord Preſident of the Court of Seſſion.

purpoſe of man's ſalvation; and who have not left themſelves without witneſs on earth to that covenanted ſcheme of grace, mercy, and peace, which was in much compaſſion exhibited to fallen man, as ſoon as his deplorable condition called for the comfort which was thence to be derived. The words, in which the inſpired hiſtorian relates the promiſe of mercy, are, "that the ſeed of the woman ſhould bruiſe the head "of the ſerpent;" that there ſhould, in the fulneſs of time, be born of the poſterity of Eve a Redeemer or Deliverer; who, by making ſatisfaction for the ſins of men, and reſtoring them to the love and favour of their offended Maker, ſhould thereby bruiſe the head, and deſtroy the power and dominion of that old ſerpent the devil, who had beguiled our firſt parents into ſin, and gained, as he thought, a ſignal triumph over them.

Thus early was the goſpel preached, and the glad tidings of ſalvation publiſhed to the human race.—The account given of it by Moſes, is ſhort and conciſe; but the revelation itſelf, as coming from God, was no doubt full and explicit. One thing is obvious, that the change which took place in Adam's condition, as the conſequence of his fall, would neceſſarily lead to a correſpondent change in his religious ſervice: and we may reaſonably conclude, that ſuch a form of worſhip would be inſtituted, as might exhibit his dependence on the covenant of grace entered into by the THREE GREAT ONES in deity, one of whom was to unite the human nature with his own

own, and as God manifeſted in the fleſh, to do and ſuffer whatever was neceſſary for man's ſalvation.* Accordingly we find, that when Adam's tranſgreſſion required his expulſion from the earthly paradiſe, and his entrance on a ſtate of ſalutary diſcipline, and a new ſyſtem of faith and truſt in his God, a certain emblematic repreſentation was placed at the eaſt of the garden of Eden, exhibiting the ever-bleſſed Trinity as joined in covenant to redeem man, and the union of the divine and human natures in the perſon of the Redeemer. The *Cherubim*, and the glory around them, with the Divine preſence in them, were to keep or preſerve the way of the tree of life, to ſhew man the way to life eternal, and keep him from loſing, or departing from it.† Before this emblematic

* See ſome very pertinent remarks on this ſubject, in a volume of excellent *Diſcourſes on the great doctrine of atonement*, lately publiſhed—by the Rev. Charles Daubeny, L. L. B. author of a *Guide to the Church*.

† I know it has been thought, that this venerable figure called the *Cherubim* was ſet up to the eaſtward of Eden, merely as a guard to keep unhappy Adam from coming at the tree of life, and ſo the myſterious account here given of it, has been much expoſed to the ſcoffs and ridicule of unbelievers. On this ſubject we find the learned Lord Preſident Forbes, in his *Thoughts concerning religion*, thus delivering his ſentiments with great plainneſs.—"The Jews, who have miſconſtrued the *angel Jehovah* into a *created angel*, "have thought fit here to underſtand by the *Cherubim* two of the ſame ſort of "angels, who had got a flaming ſword, to frighten Adam from re-entering "*Eden*, and meddling with the fruit of the *tree of life:* and this monſtrous "ſtory they have made out of a text, that neceſſarily means no ſuch thing, "and may fairly be conſtrued to a ſenſe big with the moſt important infor-"mation to mankind. What is tranſlated, *to keep the way of the tree of life*, "with intent to prevent the coming at it, may as properly be rendered, *to* "*obſerve*, or for *obſerving*, and ſo diſcovering and finding out *the way to the*

blematic repreſentation, which was afterwards, by divine command, ſet up in the tabernacle of Moſes, and temple of Solomon, the church or people of God were taught to perform that typical ſervice, which pointed to Chriſt, as the *way*, the *truth*, and the *life*, and kept up among them a conſtant remembrance, that "without ſhedding of blood, there was "no remiſſion of ſin."

It was to preſerve a due regard to this fundamental article of religion, that God was pleaſed to appoint ſacrifices of expiation and atonement for ſin, and required ſuch ſervices to be obſerved through all ſucceeding generations, till the Redeemer himſelf ſhould come, who was to do away all theſe ſhadows and emblems, and to make the true ſatisfaction, the only proper atonement. In proof of the earlineſs of this inſtitution, it has been very juſtly remarked, that the ſkins, with which God is ſaid to have clothed the nakedneſs of our firſt parents, muſt have been the ſkins of beaſts, that had been offered by them in ſacrifice, ſince at that time they were not allowed

"*tree of life*. And the word we tranſlate *placed*, is almoſt always in every "text, tranſlated *inhabited*" (as in a tent or tabernacle) "and whether you "tranſlate it *placed* or *inhabited*, the next word ought to be tranſlated *the* Che-"rubim, as things, or *emblems* well known to thoſe, for whom Moſes wrote. "So that Jehovah's *placing* or *inhabiting* theſe Cherubim, was the method "choſen by him, to make the *way to the tree of life kept or obſerved*." See more to the ſame purpoſe, tending to ſhew, that the *Cherubim* of the ſcriptures were myſtical figures of high antiquity and great ſignification, being as Irenæus calls them, "Reſemblances of the diſpenſation of the Son of God," that is, the Chriſtian economy.

allowed to kill them for any other purpoſe: And this typical clothing was a moſt comfortable emblem of that covering and protection from divine wrath, that garment of ſalvation provided for man, by the ſacrifice of the Lamb of God, who was to take away the ſin of the world.

The rite of ſacrifice being thus eſtabliſhed by divine authority, as the inſtituted emblem of redeeming love, it may well be ſuppoſed, that Adam and his family would be ready to teſtify their grateful acceptance of that love, and dependence on it, by a regular application to the means appointed for directing the eye of the faithful offerer to that great atonement, which the blood of the ſlain animal was deſigned to ſhadow forth. Indeed we are expreſsly informed, that the two ſons of Adam, Cain and Abel, brought each of them an offering unto the Lord,* but with this remarkable difference, that God is ſaid to have "had reſpect unto Abel, and to his "offering, while unto Cain, and to his offering, he "had not reſpect:" The reaſon of which is given in theſe words of the epiſtle to the Hebrews; "By "faith, Abel offered unto God a more excellent ſa-"crifice than Cain, by which he obtained witneſs "that he was righteous, God teſtifying of his gifts."† This

* Gen. iv. 3, 4. Where this offering is ſaid to have been brought to the Lord "*in proceſs of time*," or as it is tranſlated on the margin of our bible, at "*the end of days*," or on the periodical return of that day, which had been ſanctified from the beginning, and thereby more immediately ſet apart for the celebration of religious worſhip.

† Heb. xi. 4.

This it was that made the difference between his ſacrifice and Cain's, that the one offered by faith, the other did not; by faith in the promiſed Redeemer, and from a humble hope of being accepted through his merits. And indeed this difference appears in the very nature of their gifts or offerings. For Cain brought only of the fruit of the ground, as an acknowledgement of the divine bounty, in providing for his temporal ſupport, and giving him a right to what the ground produced. But he ſhewed no deſire to act in conformity with that divine plan of ſalvation which the fall had rendered neceſſary for his ſpiritual comfort. He offered no living creature as an atonement for ſin, and whoſe blood was to be ſhed as an acknowledgement of the forfeiture of life, and as a type or emblem of the all-atoning ſacrifice of the great Redeemer. In ſhort, he conducted himſelf as if he had wiſhed to make it appear, that he had no ſin to be atoned for, no belief in the one Mediator, and no thought of applying to God, through faith in his meritorious ranſom. Whereas Abel, conſcious of his fallen ſtate, and the now ſinful condition of man, offered a living creature to God, "the *firſtlings* of his flock, and of the fat thereof," as the inſtituted type or memorial of the great *Firſt-born*, through whoſe ſacred blood the life, that had been forfeited, was to be reſtored. For which reaſon, Abel is ſaid to have offered *by faith*, and the Lord had reſpect to his offering, on account of the *excellence* which was thereby ſtamped upon it, and the

the typical relation which it bore to the ſacrifice of that beloved Son, in whom God has been ever well-pleaſed. But the offering brought by Cain had no ſuch qualities: It meant no expiation for ſin, nor any acknowledgement of it: It was not made in faith; nay, it was ſo far from having reſpect to the Divine Interceſſor, that it might rather be conſidered as a formal rejection of his interceſſion; and therefore it was rejected, and God had no reſpect to it, or to the offerer. In this early and remarkable inſtance we may ſee a lively repreſentation, on the one hand, of the humble and devout Chriſtian, who after all his moſt ſincere and diligent endeavours in the way of his duty, yet conſcious of his own infirmities, relies upon the merits of his Saviour; and on the other hand, a repreſentation of thoſe, who either aſcribe too much to their own merits, or by a fatal miſapprehenſion, neglect and undervalue that only method of atonement and acceptance, through which God hath declared, he will be reconciled to ſinners.

We have no reaſon to think, that God was any "reſpecter of perſons," in the caſe of Cain and Abel, as recorded in the ſacred hiſtory; for it was the different quality of their offerings, and the different diſpoſitions with which they were offered, that occaſioned the difference of reſpect which was ſhewn to them: And I have inſiſted the longer on this inſtance, becauſe it gives us ſo plain, and ſo early an account of the origin of ſacrifices, and the true

meaning and deſign of them. It ſhews us that ſacrifice had an evident reference to the promiſed Redeemer, and being inſtituted on the firſt declaration of mercy through him, and carefully obſerved by the firſt family of the human race, was by them tranſmitted to all mankind. Hence we may eaſily perceive, how the notion of expiating ſin, and appeaſing the offended Deity by ſacrifices, became ſo univerſal, and ſpread itſelf into the moſt diſtant ages and countries. When the ſons of men began to multiply, and to diſperſe themſelves in colonies upon the face of the whole earth, they never failed to carry theſe ſacred rites along with them, as well knowing how precious a treaſure they contained; and that in the religious and due uſe of them, they might humbly expect the forgiveneſs of their ſins, and the favour of God, through the efficacy of that all-ſufficient ſacrifice, which they typically repreſented, and which was in the fulneſs of time to be offered for the ſins of the whole world! We need not wonder then, that in theſe primitive ages, men were ſo tenacious of ſuch important rites, and took all due care to evince the high opinion they entertained of them, as the appointed emblems of that ſtupendous tranſaction, on which reſted all their hopes of pardon, and peace with God.

After the account, which the inſpired hiſtorian gives us, of the acceptance of Abel's offering, and the rejection of Cain's, who in conſequence of "the voice of his brother's blood crying from the ground,

"ground, went out from the preſence of the Lord, a "fugitive and vagabond in the earth," we meet with little, except Enoch's tranſlation, that is particularly deſcriptive of the character of God's faithful people, till the day arrived, when "by faith, Noah "being warned of God, of things not ſeen as yet, "moved with fear, prepared an ark to the ſaving of "his houſe, by the which he condemned the world, "and became heir of the righteouſneſs, which is by "faith."* Such was the effect aſcribed by an apoſtle to the faith of Noah, who, notwithſtanding every appearance to the contrary, being firmly convinced that the flood would come, according to the Divine warning, went on with his awful preparation, and found that ſafety and protection in his righteous courſe, which were denied to the world of the ungodly. "His friends and neighbours, who had "either neglected, or preſumptuouſly derided his "pious admonitions, looked in vain to him for "help! There was no *hiding place*, no *refuge from "the ſtorm*, but within the ark—and God had ſhut "the door. The waters, which ſoon roſe above "the higheſt hills, bore all away with irreſiſtible "force; the day of acceptance was over, and the "night of judgement cloſed in for ever, on a cor-"rupt and perverſe generation."† But even then,

* Heb. xi. 7.

† See this ſubject treated with uncommon ſtrength and elegance of expreſſion, in *Sermons preached at Laura Chapel, Bath, during the ſeaſon of Advent 1799, by the Rev. Francis Randolph, D. D.*

though the pillars of the earth were ſhaken from their foundation, and its apoſtate and rebellious inhabitants were ſwept away by the overwhelming deluge, the building of God, the work of redemption was not overthrown. The church of the Redeemer, now confined to eight perſons, remained ſafe and ſecure :* And as ſoon as Noah had gone forth out of the ark, and he and all that it contained were placed again upon a new world, we find him entering on the renewed duties of life, with an act of worſhip to his merciful preſerver. "Noah builded an altar "unto the Lord, and took of every clean beaſt, and "of every clean fowl, and offered burnt offerings "on the altar."† From the diſtinction of *clean* beaſts and fowls, which is here ſo particularly mentioned, it is evident, that theſe offerings, as well as this diſtinction, muſt have been made by divine appointment; and the life of theſe creatures was taken away, and their blood ſhed, as a memorial of that everlaſting covenant, through the blood of which, life was to be reſtored to man. It was this divine life-giving covenant, the eſtabliſhment of which was promiſed to Noah before the flood, and the promiſe repeated

* There is a beautiful alluſion to this circumſtance in one of the prayers of the Office of Baptiſm, wherein we beg of that "Almighty God, who of "his great mercy did ſave Noah and his family in the ark from periſhing by "water, that the child—or infant voyager, being delivered from his wrath, "may be received into the *ark* of Chriſt's *church*, and ſo paſs the waves of "this troubleſome world, that finally he may come to the land of everlaſting "life."

† Gen. viii. 20.

repeated after it to him and his ſons, in the ſame ſtrong expreſſive terms.—" And I," ſays God, " behold I eſtabliſh *my* covenant with you;"† thus challenging an excluſive property in it, and pointing it out as his own act and deed; not as a thing, which had then only begun to take place, but had been of long ſtanding, and was now by this ſolemn promiſe ſo ratified and eſtabliſhed, as to give the ſtrongeſt ground of aſſurance that it could not fail, but would ſtand faſt for ever.

We have ſeen how the terms of this covenant were propoſed to Adam after his fall, and means appointed for preſerving the remembrance of them, and confirming a dutiful dependence on them.—With the ſame view they were renewed to Noah, both before and after the flood; and God, we are told, was pleaſed to ſet his bow in the cloud, as a token of his covenant, a pledge of his mercy to man, through the merits and mediation of that mighty One, whom St. John ſaw ſitting " on the throne in " heaven, and there was a rainbow round about " the throne."* Yet with this emblem of God's power and goodneſs ſtaring them in the face, the deſcendants of Noah ſoon began to forſake the ways of the Lord, and at laſt filled up the meaſure of their iniquity, by that idolatrous confederacy, which occaſioned their diſperſion at Babel. Thus " ſcat- " tered abroad upon the face of all the earth," they departed

† Gen. ix. 9. * Rev. iv. 3.

departed alſo from the worſhip and ſervice of the true God; and all would again have been loſt in idolatry and corruption, had not the divine mercy interpoſed for the preſervation of truth and righteouſneſs. For this purpoſe, the wiſdom of heaven judged it neceſſary to ſeparate ſome one individual from the degenerate maſs of mankind; and the perſon ſelected was the patriarch Abraham, called by God to be the father of the church of the Hebrews, and of the promiſed ſeed, which was to bruiſe the head of the ſerpent. The hiſtory of this diſtinguiſhed character exhibits, as might well be expected, many wonderful interpoſitions of divine providence, tending to confirm the "precious promiſes," which had been made to Adam and Noah, and ſtill affording a clearer intimation of the counſel of God, and a ſtronger pledge of the immutability of his gracious purpoſe towards all the families of the earth.* We are aſſured by St. Paul, that "the goſpel was "preached unto Abraham,"† when it was not only revealed to him, but that revelation was alſo confirmed by an oath, that "in his ſeed all the nations "of the earth ſhould be bleſſed." And the ſame apoſtle, reaſoning on this important ſubject, in his Epiſtle to the Hebrews, tells us, that "when God "made promiſe to Abraham, becauſe he could "ſwear by no greater, he ſware by himſelf. For "men

* See Dr. Randolph's excellent Sermon on the character of Abraham.

† Gal. iii. 8.

" men verily ſwear by the greater; and an oath for " confirmation is to them an end of all ſtrife: " wherein God willing more abundantly to ſhew to " the heirs of promiſe the immutability of his coun- " ſel, interpoſed himſelf by an oath, that by two " immutable things, in which it was impoſſible for " God to lie, we might have a ſtrong conſolation."* Now what can theſe two immutable things be, but firſt, God's *interpoſing himſelf*, and then the *oath*, both ſhewing the immutability of his counſel? And how could we Chriſtians derive conſolation from this ſolemn tranſaction, unleſs it referred to a covenant of mercy, in which the whole race of mankind were concerned, and of which that partial exhibition made to Abraham, was only deſigned to preſerve the memory, and ſecure the benefits of it to him and his poſterity, till the ſeed ſhould come, to whom the firſt promiſe was made; even that promiſe which was alſo ratified with an oath, and of which it is ſaid—" Jehovah hath ſworn, and will " not repent, thou art a prieſt for ever, after the " order of Melchizedek."† St. Paul has clearly pointed out the perſon here referred to, and the nature of that unchangeable prieſthood, which, according to the terms of the everlaſting covenant, confirmed and even ſworn to by the adorable Three in Jehovah, was to remove the curſe from, and procure a bleſſing to, all the nations of the earth. Even Abraham

* Heb. vi. 13. 16. 17. 18. † Pſalm cx. 4.

ham himſelf was bleſſed by this Melchizedek, prieſt of the moſt High God; and beholding his promiſed Redeemer under that myſterious character, he *rejoiced* to ſee the day of his incarnation, and our Saviour himſelf aſſured the Jews, that "*he ſaw it and* "*was glad.*"* It was with a view of enforcing conviction on his unbelieving countrymen, and ſhewing how ſtrangely they had departed from the faith of their anceſtors, that our Lord gave them this aſſurance; thus proving himſelf to have been the object of hope and dependence to their venerable progenitor, and that all the predictions and promiſes made to the faithful Abraham, were now fulfilled in him, whom yet they would not believe, becauſe he told them the truth. Very different were the opinion and behaviour of one of their own prieſts, the father of John the Baptiſt, who, on the birth of his ſon, as the appointed forerunner of the Meſſiah, gave thanks to the "Lord God of Iſrael, becauſe "in viſiting and redeeming his people, he had re-"membered his holy covenant, and the oath which "he ſware to their father Abraham."† From the ſubject of this oath, as deſcribed in what follows, it is evident, that Zacharias, on this remarkable occaſion, was taught and directed, by the holy Spirit, to celebrate the redemption of the world by the promiſed Saviour, as the great object of God's holy covenant, ratified by the oath of Jehovah, and ſhadowed

* St. John, viii. 56. † St. Luke, i. 72, 73.

ſhadowed out in all the types and figures which exhibited to the eye of faith that "tender mercy of "our God, whereby the day-ſpring from on high "hath viſited us, to give light to them that ſit in "darkneſs, and in the ſhadow of death, and to "guide our feet into the way of peace."*

This was the mercy which, Zacharias could ſay, was "promiſed to our fathers," and ſpoken of by all the holy prophets, from the beginning of the world. On theſe promiſes and predictions was built that ſtrong and vigorous faith, which ſupported the patriarchs in all their trials; and in which they lived and died, looking forward, by the light which they enjoyed, to that ſalvation, which they knew was prepared, and would in due time be manifeſted, "before the face of all people." It was this light, which conducted the faithful Abraham to one of the mountains of Moriah; whither he was ordered by God to "take his ſon, his only ſon Iſaac, whom "he loved, and offer him there for a burnt offer-"ing:"† And "by faith," ſays the apoſtle, "Abraham, when he was *tried*, offered up Iſaac; "and he that had received the promiſes, offered "up his *only begotten ſon*, of whom it was ſaid, that "*in Iſaac* ſhall thy ſeed be called; accounting, "that God was able to *raiſe* him up even from the "*dead*; from whence alſo he received him in a "figure:"‡ or more literally, in a *parable*, where

 ſomething

* St. Luke, i. 78, 79. † Gen. xxii. 2. ‡ Heb. xi. 17, 18, 19.

ſomething more is meant, than that which is expreſſed. The impending death, and unexpected deliverance of Iſaac, the only begotten ſon of Abraham, are the things here related: But the actual ſacrifice, and reſurrection of Chriſt, the only begotten Son of God, are the things which are alſo meant to be pointed out, with all the circumſtances in which theſe will be found to agree with what is recorded of Iſaac; of whom "God ſaid unto Abra-"ham—In Iſaac ſhall thy ſeed be called," and St. Paul affirms, that this ſeed "is Chriſt."*

As it is particularly mentioned in the hiſtory of theſe patriarchs, that "after the death of Abra-"ham, God bleſſed his ſon Iſaac,"† as the type or repreſentative of the promiſed ſeed; ſo when Iſaac was old, and had bleſſed his ſon Jacob, as choſen of God for the ſame purpoſe, we are informed of a very ſtriking viſion, in which "Jacob beheld a "ladder ſet upon the earth, and the top of it reach-"ed to heaven, and behold, the angels of God aſ-"cending and deſcending upon it; and behold, the "Lord ſtood above it, and ſaid—I am the Lord "God of Abraham thy father, and the God of "Iſaac:"‡ after which follows a renewal of the promiſe made to both theſe fathers—"In thee, and "in thy ſeed, ſhall all the families of the earth "be bleſſed." So this viſion, with the bleſſing which accompanied it, was intended to confirm the patriarch's hope and truſt in the one Mediator between

* Gen. xxi. 12. and Gal. iii 16. † Gen. xxv. 11. ‡ Gen. xxviii. 12, 13.

between God and men, the man Chriſt Jeſus; who himſelf alluded to this ſymbolical appearance, when he ſaid to Nathanael—an Iſraelite indeed—"Hereafter you ſhall ſee," what Jacob's viſion prefigured, "Heaven open, and the angels of "God aſcending and deſcending," not on a ladder, but on him that was repreſented by it—"upon "the Son of man,"* But this was not the only encouraging aſſurance, which the patriarch Jacob received, that the "God of Bethel" was to be "in Chriſt, reconciling all things both in hea-"ven and earth to himſelf." This ſame God was pleaſed ſoon after to exhibit a moſt wonderful ſupport to the hope of his future incarnation, by appearing as *a man* to this diſtinguiſhed patriarch, and *wreſtling with him*, for the ſake of changing his name from Jacob to *Iſrael*, and ſhewing what power he had both with God and with men, as a *Prince*: alluding thereby to the name which he had juſt received; for *Iſrael* properly ſignifies—"a prince of "God."† Though this appears to have been a very myſterious tranſaction, we can plainly diſcern, that the perſon who wreſtled with Jacob, was a divine perſon, even "Jehovah God of Hoſts." For ſo we read in the book of the prophet Hoſea, that "Jacob had power with God; yea, he had power "over the angel, and prevailed: he wept and made "ſupplication unto him: he found him in Bethel, "and there he ſpake with us, even Jehovah God of

 "Hoſts:

* St. John, i. 51. † Gen. xxxii. 24—29.

" Hoſts: Jehovah is his memorial:"* Agreeably to what the ſame God ſaid to Moſes—" Thus ſhalt " thou ſay unto the children of Iſrael;—Jehovah— " the God of your fathers, the God of Abraham, " the God of Iſaac, and the God of Jacob, hath " ſent me unto you. This is my name for ever, " and this is my memorial unto all generations;"† from which it is evident, that *this* name *Jehovah* is his *memorial*, his appropriate, perpetual, incommunicable name; and what follows is " a moſt gra- " cious declaration of this Jehovah's peculiar con- " nections with the fathers of the Iſraelites."‡ Depending

* Hoſea, xii. 3, 4, 5. † Exod. iii. 15.

‡ So ſays one of the ableſt biblical ſcholars of the age, the profoundly learned Dr. Horſley, lately Lord Biſhop of Rocheſter, now of St. Aſaph; who, in an advertiſement at the end of his admirable tranſlation of *Hoſea*, adds the following *Remark* to his note on the word " *memorial*," (F. p. 143.) which moſt beautifully illuſtrates our preſent ſubject: namely—That the perſon, of whom it is ſaid, that the name *Jehovah* is his memorial, is no other, than he whom the patriarch found at Bethel, who there ſpake with the Iſraelites in the loins of their progenitor. He, whom the patriarch found at Bethel, who there, in that manner, ſpake with the Iſraelites, was by the tenor of the context, the antagoniſt, with whom Jacob was afterwards matched at Peniel. The antagoniſt, with whom he was matched at Peniel, wreſtled with the patriarch, as we read in the book of Geneſis, in the human form. The conflict was no ſooner ended, than the patriarch acknowledged his antagoniſt as God. The holy prophet firſt calls him Angel,‖ and after mention of the colluctation, and of the meeting and conference at Bethel, ſays,§ that he, whom he had called angel, was " Jehovah God of " Hoſts." And to make the aſſertion of this perſon's godhead, if poſſible, ſtill more unequivocal, he adds—that to him belonged, as his appropriate memorial, that name, which is declarative of the very eſſence of the Godhead!

‖ Hoſea, xii. 4. § Hoſea, xii. 5.

pending as he well might on this powerful connection with Jehovah, as *his God*, we find "Jacob, "when he was a-dying, by faith bleſſing both the "ſons of Joſeph;"* and in ſo doing, addreſſing himſelf to that "God, before whom his fathers "Abraham and Iſaac did walk; the God, which "*fed* him all his life long, the Angel which *redeem*-"*ed* him from all evil;"† which plainly ſhewed that the hope of a *Redeemer*, under the character of the *Shepherd of Iſrael feeding* his flock with all good things, was to be handed down in the family of Joſeph; whoſe typical hiſtory ſerved to confirm that "hope of the promiſe made of God unto the fa-"thers; unto which promiſe," ſays St. Paul, "our "twelve tribes, inſtantly ſerving God day and night, "hope to come."‡

The

This MAN therefore of the book of Geneſis, this ANGEL of Hoſea, who wreſtled with Jacob, could be no other than the *Jehovah-Angel*, of whom we ſo often read in the Engliſh bible, under the name of the "angel of the "Lord." A phraſe of an unfortunate ſtructure, and ſo ill conformed to the original, that it is to be feared, it has ledde many into the error of conceiving of the Lord as one perſon, and of the angel as another. The word of the Hebrew, ill rendered "the Lord," is not, like the Engliſh word, an appellative expreſſing rank or condition; but it is the proper name *Jehovah*. And this proper name *Jehovah* is not, in the Hebrew, a genitive after the noun ſubſtantive "Angel," as the Engliſh repreſents it;—but the words in the Hebrew tranſlated *Jehovah* and *Angel*, are two nouns ſubſtantive in appoſition, both ſpeaking of the ſame perſon; the one, by the appropriate name of the eſſence, the other by a title of office. "*Jehovah Angel*" would be a better rendering. The Jehovah Angel of the old teſtament is no other than He, who in the fulneſs of time, "was incarnate by the Holy Ghoſt "of the Virgin Mary."

* Heb. xi. 21. † Gen. xlviii. 15, 16. ‡ Acts, xxvi. 6, 7.

The hiſtory of theſe twelve tribes of Iſrael, as recorded in the ſacred writings, opens to us a wonderful ſource of evidence in ſupport of the propoſition now before us: And by conſidering what theſe people were; how they were ſupported by the power, directed by the wiſdom, and inſtructed in the knowledge of Jehovah the true God, we ſhall readily perceive their typical relation to his Chriſt, the Saviour of the world, and the proof, which their whole economy clearly exhibits, that the religion of this Saviour was the ſame *yeſterday* under the law, as it is *to-day* under the goſpel, and will continue *for ever*, even unto the end of the world.

The riſe and progreſs of the Jewiſh nation is one of the moſt ſurpriſing things to be met with in the page of hiſtory. Deſcended from theſe diſtinguiſhed patriarchs, whoſe faith and piety we have been now contemplating, they were taught to look upon themſelves as the peculiar objects of his providential care, who had ſo often declared himſelf to be "the "God of Abraham, Iſaac and Jacob."—Conducted by his merciful providence into the land of Egypt, they were there reduced to the moſt humiliating ſtate of bondage; from which they could find no relief, till the four hundred years were expired, which, in the wiſe and myſterious deſigns of heaven, had been fixed as the period of their affliction. Emerging at laſt from this grievous depth of ſervitude, and delivered from their cruel oppreſſors by a moſt miraculous diſplay of Almighty vengeance, they became

became a great and powerful people; poſſeſſed their promiſed land for many years, with the full exerciſe of their religion, and in a firm belief, derived from their ſacred writings, that an extraordinary perſon, of their blood and kindred, was to ariſe, who ſhould deliver them from all their enemies, and ſet up a kingdom above all the kingdoms of the earth. Encouraged by this opinion, and totally miſapprehending the character of their expected Deliverer, they rejected him, when he came; and quarrelling with the power which had them in ſubjection, after the moſt obſtinate defence that ever people made, they were utterly overthrown, their city and temple deſtroyed, and thoſe that eſcaped the ſword, were ſcattered among all nations; where their poſterity continue to this day, cut off from all the powers and privileges poſſeſſed by thoſe among whom they reſide; diſtinguiſhed only by their peculiar obſervances, and a firm conviction, that their religion is from God, and their great Deliverer is ſtill to come.

Theſe are wonderful circumſtances, and call for extraordinary attention. They afford the ſtrongeſt arguments in favour of the Chriſtian religion; ſince all that has happened to theſe ſcattered tribes of Iſrael was diſtinctly and repeatedly foretold in thoſe ſcriptures of the Old and New Teſtament, on whoſe combined evidence, the truth of our glorious goſpel reſts with unſhaken firmneſs. Often do we find it predicted in theſe ſacred records, that the

Jews

Jews ſhould not only deſpiſe and reject, and even put to death the promiſed Meſſiah, and on this account be diſperſed into all countries, and expoſed to the greateſt hardſhips; but alſo, that they ſhould not be ſwallowed up, and loſt among their conquerors, as has generally been the caſe with all vanquiſhed nations, but ſhould ſtill ſubſiſt to lateſt times, and under all their diſtreſſes and difficulties, be a diſtinct people. And how amazingly has this prophecy been fulfilled! Yet the pen, which divine inſpiration guides, could hardly have pointed to a more ſingular or improbable occurrence. Nothing has happened like it in the courſe of human affairs. All the mighty monarchies, both of the eaſt and weſt, are vaniſhed like the ſhadows of the evening, with the ſetting ſun; their places know them no more; while this contemptible race of fugitives are ſtrangely ſecure without a friend or protector amidſt the wreck of empires. There are ſome people now as in our Saviour's time, who "will not believe, "except they ſee ſigns and wonders." Let them look at this prodigy, which is daily in their view, and try if they can poſſibly account for it in any other way than by allowing it to be "the Lord's "doing, and therefore ſo marvellous in our eyes."

Marvellous indeed muſt it appear, that a people ſo highly favoured of God; ſelected from all others to be his peculiar charge, and by his mighty hand reſcued from bondage; conducted through numberleſs dangers and difficulties, and at length ſettled

led in a country deſtined for their habitation, and there conſtituted the guardians, as we may ſay, of the divine oracles and inſtitutions, ſhould yet abandon the great object, which all theſe marks of diſtinction had in view; be totally expelled from the land, which the Lord their God had given them, and rendered wholly incapable of performing the peculiar rites of their religious ſervice; having neither altar, prieſt, nor temple, nor any veſtige left of what the law required for making their ſolemn ſacrifice. Does not all this plainly ſhew that the law of Moſes, in this reſpect being already fulfilled, has no more its original end to anſwer; and that the whole Jewiſh economy, being but the ſhadow of good things to come, has very properly given place to the ſubſtance—to "the body which "is of Chriſt?"* He was the real, permanent object ſhadowed out by all theſe figurative, temporary repreſentations of the Moſaic ritual; and the whole order of the ſacrifices, the whole diſpoſition of the tabernacle, the whole miniſtry of the prieſthood, pointed to him as the "one true propitiatory ſacri-"fice, the true tabernacle, which the Lord pitched, "and not man—the eternal High prieſt, who is paſ-"ſed into the heavens, there to make continual in-"terceſſion for them that come to God by him." To him give all the types of the law, as well as "all "the prophets witneſs;" and it was ſolely on his account, that the people of Iſrael were kept toge-

* Col. ii. 17.

ther, and ſupported by a train of miracles; for on his leaving the world, when his work here below was finiſhed, this choſen nation was diſperſed over all the earth, and its policy completely diſſolved.

Such then being the true nature of the *legal* diſpenſation, and ſuch the deſign of the whole Iſraelitiſh economy, the queſtion needs no longer be aſked—"Wherefore then ſerveth the law?" The ſame apoſtle, who ſtates the queſtion, gives alſo the proper anſwer; when ſpeaking of the promiſe of mercy made to Abraham, he tells us, that the law was "added becauſe of tranſgreſſions, till the ſeed "ſhould come," that is Chriſt, "to whom the pro-"miſe was made."* By ſaying, that the law *was added*, he plainly intimates, that there was ſomething known and practiſed before, to which this addition was made; and what could that be, but the evangelical promiſe renewed to Abraham, and the worſhip and obedience required, in conſequence of that promiſe, to which the law was *added* by way of preſervation, and in order to leſſen tranſgreſſion for the time to come? Through the corruption of the patriarchal religion, many ſorts of tranſgreſſion prevailed among the heathen nations, who took their riſe from the confuſion at Babel, and grew up into the wildeſt idolaters, worſhipping their imaginary deities with ſuch abominable practices as made them hateful to the true God, and of courſe very dangerous neighbours to thoſe who ſtill believed in him, and

* Gal. iii. 19.

and adhered to his ſervice. For this reaſon God was pleaſed to raiſe a wall of diviſion between the Hebrews and the heathens, and laid his people under every poſſible obligation that might preſerve them from mingling with thoſe that ſerved other gods, and learning their ways. As a wiſe and good parent would keep his children from the ſeducing company of profligates and blaſphemers, ſo did the Almighty Father of heaven and earth guard his holy family from all the abominations of that bewitching idolatry, by which they were ſurrounded. "Ye ſhall be holy unto me," ſaid God to the children of Iſrael, "for I the Lord am holy, and have "ſevered you from other people, that ye ſhould be "mine."*

Thus claiming them as his children; he had alſo condeſcended to provide a ſchoolmaſter for them, to teach them the rudiments of heavenly knowledge, and ſo train them up in the true faith and fear of their God. "The law," ſays St. Paul, "was "our ſchoolmaſter unto Chriſt;"† was deſigned to inſtruct thoſe who lived under it in the character and office of the expected Meſſiah; for which purpoſe, as ſcholars are confined in a ſchool, ſo were they ſeparated from the world, to learn and practiſe continually thoſe ſigns and figures, by which this wonderful perſon was deſcribed to them. Nothing can be more plain and diſtinct, than the pre-

* Levit. xx. 26. † Gal. iii. 24.

cepts and inſtitutions of the law, if the mere outward act, and obſervance of them had been all that was required. Yet we find, it was the fervent deſire and earneſt prayer of thoſe who had a juſt ſenſe of this matter, that God would *teach* them, and make them to *underſtand* the precepts of his law, in which they were commanded to "*meditate* "day and night." And that this conſtant *meditation* was neceſſary to unravel the true meaning and deſign of it, will ſufficiently appear, if we only conſider one of its moſt ſtriking and ſolemn inſtitutions, the rite of ſacrifice, or ſhedding the blood of living creatures as an offering to God; which ſurely required a conſiderable degree of attention in diſcovering the end and object of it, as well as the diſpoſition, with which it ought to be performed. It is not only contrary to the common ſenſe and reaſon of mankind, but declared by an inſpired apoſtle to be abſolutely "impoſſible, that the blood of "bulls, and of goats, ſhould take away ſins."*— There was no ſuch inherent value in the blood of theſe victims; nor could any neceſſary connection be ſuppoſed between the ſlaying of theſe or any ſuch creatures, and the ſaving of a ſinner. But then what was wanting in their general nature, was made up by ſpecial inſtitution; and theſe animals, being once devoted and ſet apart for this ſervice, acquired a new relation, and of conſequence a value from the ſubſtance, of which they were only types and ſhadows.

* Heb. x. 4.

ſhadows. The offering of theſe was then only acceptable to the Deity, when it was conſidered as his own appointment; and in conſequence of a due attention to the *hidden things* of the law, was performed with faith and humility, as a memorial of that Lamb of God, who was in due time to be *manifeſted*, that he might take away ſin by the ſacrifice of himſelf.

In contradiction however to this train of reaſoning, ſo clearly confirmed by the authority of ſcripture, it has been ſuppoſed, that the practice of worſhipping the deity by ſacrifice was merely a human invention, and kindly accepted by God, only in compliance with the weakneſs of his creatures.—Nay it has been aſſigned, as one conſiderable reaſon for God's ſending his Son into the world to take away ſin by the ſacrifice of himſelf, that this was a wiſe and gracious condeſcenſion to that ſtrong apprehenſion, and perſuaſion, which had ſo early and univerſally prevailed among mankind, concerning the expiation of ſin, and appeaſing the offended Deity by ſacrifices of living creatures. But can it really be imagined, with any ſort of reaſon or propriety, that the all-wiſe purpoſes of heaven, and the unſearchable counſels of God, ſhould be directed or influenced by the vain conceits, and inventions of men; or that the cuſtoms of a blinded and corrupted world ſhould furniſh a proper pattern for the divine proceedings! No certainly: The myſterious diſpenſation

ſation, which produced the ſacrifice of the Son of God, had a much nobler, and a more appropriate original. It was the reſult of the greateſt mercy conducted by infinite wiſdom, and reſts on no other foundation than the immutability of that divine counſel which was confirmed by an oath; that everlaſting covenant for man's redemption entered into by the adorable Three in Deity, before the world began. This was the ſource of that gracious undertaking, which prepared a body for the promiſed Redeemer, in which he might do and ſuffer the will of God, by giving himſelf a ranſom for man; and from this all-ſufficient and meritorious ſacrifice, which in the purpoſe of God was offered from the foundation of the world, proceeded not only the inſtitution and acceptance of thoſe offerings which we read of, as brought to the Lord by his own people, but alſo the corruption and abuſe of this inſtitution, which prevailed among the heathens, and gave riſe to all their abominable ſuperſtitions. For, as has been juſtly obſerved in a late excellent publication, "had there been no true religion, "there could not have been any that is falſe. Had "there been no divine inſtitutions, ſuperſtition "would have had no foundation, on which to have "raiſed its imaginary ſuperſtructure. The very "abuſe of ſacrifice therefore proves the divinity of "its origin. For to the perverſion of ſacred tradi-"dition, are the corruptions of heatheniſm to be

"traced

"traced up:* And as the Deity repeatedly and "formally diſclaimed all virtue, conſidered as inhe- "rent in the ſacrifices themſelves, the Divine ap- "pointment of them could have no other object in "view, than to direct the eye of the offerer to that "great atonement, which the blood of the ſlain ani- "mal was deſigned to ſhadow forth; being the ap- "pointed emblem of that precious blood, which ac- "cording to the eternal purpoſe, was to redeem "the life of man. In like manner," ſays the ſame learned author,† "the offering up that commemo- "rative ſacrifice, which characterizes the Chriſtian "altar, is an acknowledgement on our parts, that "our

* See p. 303. of the Rev. Charles Daubeny's volume of Diſcourſes on the great Doctrine of Atonement, where we meet with the following very appoſite note.—"The more this ſubject, the moſt fruitful in the whole "compaſs of literature, is inveſtigated, the more ſatisfied ſhall we be, that "the images of heathen idolatry were but the corruptions, according to the "imaginations of men at different times, of that primitive ſymbolical re- "preſentation, originally ſet up at the fall, for the purpoſe of preſerving the "faith, and characterizing the worſhip of the true religion. The reader has "only to go far enough back, and he will arrive at the ſame divine foun- "tain, to which the pure ſtream of patriarchal religion, and the corrupt "one of heatheniſh ſuperſtition are to be traced up. Mr. Maurice, in his "*Diſſertation on the Oriental Trinities* (which by bringing the counterfeits, "the *Pagan Triads*, to prove the *realities*, thereby makes the corruption of "revelation bear teſtimony to the truth of it) has done much in aſſiſting "the reader in this intereſting reſearch. If the reader would be further "aſſiſted, he will find more uſeful, becauſe more correct information upon "it in the *Trinitarian Analogy*, by that moſt excellent divine, the late Wil- "liam Jones;" to be found in vol. I. of his Theological, Philoſophical and Miſcellaneous works, publiſhed in 1801.

† Pp. 360, 361.

" our lives were forfeited, and have been redeemed
" by the body and blood of Chriſt, actually offered
" up on the croſs. Bread and wine are but the
" inſtituted emblems, deriving all their ſpiritual
" efficacy from the relation they bear to that im-
" portant tranſaction, which they were appointed
" to repreſent. Thus the typical ſacrifice of the
" Jewiſh temple, and the commemorative one of
" the Chriſtian church, direct our thoughts to the
" ſame divine object of contemplation; each in its
" peculiar way furniſhing a figurative exhibition of
" the recovery of man from the effects of the fall,
" through the mediation of that divine perſon, who
" by the all-ſufficient ſacrifice of himſelf, became
" the Redeemer of a loſt world."

We have now taken a ſhort view of the Jewiſh economy, or law of Moſes, in the light wherein St. Paul repreſents it; not only as a neceſſary addition to the patriarchal religion, for preſerving God's people from the idolatry and wickedneſs of the heathen nations, but alſo as "a ſchoolmaſter unto Chriſt," leading men by the diſcipline of its types and ſhadows to the knowledge of real and ſubſtantial truths; in which capacity, our Lord himſelf tells us—that "the law propheſied until John the Bap-
" tiſt;" till he ſucceeded it in that office,—who ſeeing Jeſus coming to him, ſpoke the very language of its inſtitutions, when he ſaid—"Behold the Lamb
" of God, which taketh away the ſin of the world."*

This

* St. John, i. 29.

This too has been the language of prophecy from the very beginning of the world; and as ſoon as we look into the prophetic writings of the Old Teſtament, we find them unfolding the deſign of the Redeemer's coming, and the proceſs of the redemption wrought by him, in the fulleſt and moſt particular manner. We are told, that a great Perſon was to come, bringing peace and ſalvation to all nations; who ſhould be *Immanuel* or *God with us*;—born of a virgin poor and obſcure, yet one whom David calls *his Lord*;—the Lord to whom the temple belonged,—the mighty God,—a great King,—an everlaſting Prieſt—a Prophet like unto Moſes, but much greater; who ſhould be anointed by the ſpirit of the Lord God, to preach the goſpel to the poor, to proclaim liberty to the captives, and comfort to the mourners, and to heal the broken-hearted;—who ſhould work miracles of the moſt merciful and beneficent kind; and yet, notwithſtanding all his power and goodneſs, ſhould be rejected by the greater part of his nation; be deſpiſed and afflicted; a man of ſorrows, and acquainted with grief; accuſed by falſe witneſſes; betrayed by an intimate friend; ſold for thirty pieces of ſilver; treated by his enemies in the moſt barbarous manner, and at laſt put to a ſhameful and tormenting death; while all the time, he ſhould be led like a lamb to the ſlaughter, not opening his mouth, but to pray for his enemies, and make interceſſion for the tranſgreſſors. All theſe and many more circumſtances of

the ſame pointed ſo clearly to tell what really happened in the land of Judah, and were ſo punctually fulfilled in the perſon of Jeſus of Nazareth, that it is aſtoniſhing how the Jews could overlook the ſtriking evidence afforded by ſo many plain and literal predictions. Perhaps at the time when theſe things were paſſing before them, and they themſelves were promoting the accompliſhment of this awful myſtery, they might have been ſo blinded by pride and prejudice, as not to ſee or conſider what had been done, or what they themſelves were doing. But after they had got time to reflect on all that had happened, and to compare it with what had been propheſied; we may indeed wonder how they failed to perceive where the truth lay, and honeſtly to confeſs, in the words of one of our Lord's firſt diſciples—"we have found him, of whom *Moſes* in "the law and the *prophets* did write, Jeſus of Na"zareth, the ſon of Joſeph."*

It was to *Moſes* and the *prophets* that Abraham is repreſented in the parable, as referring the rich man's unbelieving brethren for the evidence of a future ſtate;† and when Jeſus gave this direction to his incredulous countrymen—"Search the ſcrip"tures, for in them, ye think ye have eternal life, "and they are they which teſtify of me;"‡ they were the writings of *Moſes* and the *prophets*, the only ſcriptures then known, which thus bore teſtimony to

* St. John, i. 45. † St. Luke, xvi. 29—31. ‡ St. John, v 39.

to him, as the author of eternal life to all them that believe. With the ſame view, we find him kindly rebuking two of his followers, as fooliſhly backward to believe what the prophets had ſpoken; and then we are told, that "beginning at *Moſes*, and all the "*prophets*, he expounded unto them in all the ſcrip- "tures, the things concerning himſelf."* In imitation of his bleſſed Maſter, we find St. Paul employed in "expounding and teſtifying the king- "dom of God," to the Jews at Rome, and "perſuading them concerning Jeſus, both out of the "law of *Moſes*, and out of the *prophets*;"† and that this had been his conſtant, and moſt effectual method of perſuaſion, appears evidently from part of his admirable defence before king Agrippa; wherein he declares, that "having obtained help of God, "he had continued unto that day, witneſſing both "to ſmall and great, ſaying none other things than "thoſe, which the *prophets* and *Moſes* did ſay ſhould "come: that Chriſt ſhould ſuffer, and that he "ſhould be the firſt that ſhould riſe from the dead, "and ſhould ſhew light unto the people, and to "the Gentiles."‡

If then this eminent preacher of the goſpel, in the teſtimony which he bore to the truth of it, ſaid none other things, than what *Moſes* and the *prophets* had ſaid ſhould come, with regard to the ſufferings, and exaltation of the expected Meſſiah,—the light

* St. Luke, xxiv. 27. † Acts, xxviii. 23. ‡ Acts, xxvi. 22, 23.

of the Gentiles, and the glory of his people Iſrael; the obvious and neceſſary inference to be drawn from theſe premiſes is, that there is no other difference between the preaching of Moſes and the prophets, and that of an apoſtle of Chriſt, but this;—that the former points to the promiſed Saviour, as yet to come; the latter exhibits him as already come.—But he is in fact the ſum and ſubſtance of both parts of divine revelation; and what is called the *New* Teſtament, containing the writings of apoſtles and evangeliſts, ſpeaks no other language, than what the *Old* Teſtament had ſpoken before by Moſes and the prophets, reſpecting the ſcheme of man's ſalvation, except in ſo far as relates to the way and manner in which that gracious ſcheme was exhibited to the world. The Old Teſtament went before, to announce what was to be delivered in the New: And the New Teſtament came after to interpret the Old: But both, like the Cherubim over the mercy ſeat, bear a conſtant and friendly aſpect towards each other, united in, and intent upon carrying on, one and the ſame gracious deſign of promoting the glory of God in the ſalvation of men.

This is the view, in which we are taught to behold theſe two diſpenſations of Divine mercy, as diſtinguiſhed by the characters of *Old* and *New;* not as though they were two diſtinct ſchemes of religion unconnected with each other, but as what they really are, two parts of the ſame beautiful whole, mutually confirming and illuſtrating each other; and

to

to be conſidered as *Old* and *New*, only with reſpect to the time and manner of their being manifeſted to the world. It is therefore well and wiſely declared in the *ſeventh article* of the Church of England, that "the Old Teſtament is not contrary to the New; "for both in the Old and New Teſtament, ever- "laſting life is offered to mankind by Chriſt, who "is the only Mediator between God and man, being "both God and man. Wherefore they are not to "be heard, which feign that the old fathers did "look only for tranſitory promiſes." How can it poſſibly be feigned, or imagined, that they looked only for tranſitory promiſes, when an inſpired apoſtle expreſsly aſſures us, that thoſe whom he enumerates "all died in faith, not having received "the promiſes, but having ſeen them afar off, and "were perſuaded of them, and embraced them, "and confeſſed that they were ſtrangers and pil- "grims on the earth, deſiring a better country, "and looking forward to the city, which God hath "prepared for them; "even as we Chriſtians," hav- "ing here no continuing city, ſeek one to come."* So it is evident, that they and we, having the ſame object in view, and travelling to the ſame country, muſt be directed to it by the ſame means; that is, by a firm and ſteady faith in him, who is "the "way, the truth and the life;"† the way in which we are to walk, the truth, by which we are to be guided, and the life in which our journey is to end.

Although

* Heb. xi. 13—16. and xiii. 14. † St. John, xiv. 6.

Although the diſpenſation, under which we live, be called the *New* Teſtament, we are not to ſuppoſe, that it differs in ſubſtance from the *Old*, or points to any new way of ſalvation which was not known before. For ſince the fall of man, there has been but one way diſcovered for his recovery; one ſcheme of mercy, at firſt revealed in the promiſe of deliverance by the "ſeed of the woman;"—repreſented by the emblematic appearance at the eaſt of the ſacred garden,—and afterwards more fully exhibited in the religious ſervices, and myſtical offerings of the "old fathers," both before and under the law. Theſe were appointed to *prefigure*, what our euchariſtic ſervice is deſigned to *commemorate* as actually accompliſhed by the ſacrifice of Chriſt—"the one oblation once offered for the ſins of the "whole world." Thus the Patriarchal, the Jewiſh, and the Chriſtian economy, will all be found to unite in directing the eye of the faithful to the ſame object of evangelical hope, from the revelation of the promiſed ſeed to Adam in paradiſe, through the ſhadows of the law, to its deſigned completion in the perſon of Jeſus Chriſt,—"the Lamb "ſlain from the foundation of the world." And when, at the conſummation of all things, the Patriarch, the Jew, and the Chriſtian, ſhall be aſſembled before the throne that is ſet in heaven; as they will all have had but one ſource of hope here below, ſo will they then join in one ſong of praiſe, with the myſtic powers on high—ſaying—"Bleſſing,

"honour,

"honour, glory and power be unto Him that ſit-
"teth on the throne, and unto the *Lamb* for ever
"and ever."*

From the account that has now been given of the primitive inſtitution of religion, as founded in the immutable counſel of that "Father of lights, with "whom is no variableneſs, neither ſhadow of turn-"ing;" I think, it muſt evidently appear, that the way of ſalvation, which divine wiſdom has marked out for the human race, is no new diſcovery peculiar to this, or that age of the world. It is as old as the "way of the tree of life," of which a very early ſymbol was appointed to keep fallen man in remembrance; and with reſpect to which the laſt book of the inſpired volume delivers this encouraging promiſe—"To him that overcometh, "will I give to eat of the tree of life, which is in "the midſt of the paradiſe of God."† The ſame emblem is made uſe of in both caſes, to ſhew that the means of procuring life to man have been the ſame from the beginning, and will continue to the end of the world. Nothing is more likely to hurt the cauſe of Chriſtianity, and obſtruct its ſalutary influence on the minds of men, than the falſe notions, which prevail reſpecting its original, and the mean, degrading ideas, which ſome are diſpoſed to entertain with regard to its Author, and the plan on which it was preached and propagated in the world about eighteen centuries ago. Thoſe who view

* Rev. v. 13. † Rev. ii. 7.

view it as a ſyſtem, which was then entirely new, and had never been heard of before, ſit down very coolly to weigh its merits as placed in the balance with the ſchemes of heathen philoſophy, and natural divinity, which then were, or ſince have been ſet in oppoſition to it. They do not ſee, or are not willing to ſee that light of evidence, which ſhews the truth and purpoſe of the everlaſting covenant, entered into by the adorable Three in Jehovah for man's redemption, before the foundations of the world were laid. They overlook the unity of this grand and merciful deſign, and will not obſerve that beautiful chain of connection, by which the "promiſe was united with the performance, the "prophecy with the completion, the anticipation "with the event;"* all tending to illuſtrate the character, and diſplay the glories of that Almighty Deliverer, who from the very fall of man, ſtood forth his Redeemer, and Interceſſor. They do not conſider, that for the manifeſtation of this wonderful perſon, in whom all the nations of the earth were to be bleſſed, there was a fullneſs of time appointed, to which all the preceding diſpenſations looked forward; juſt as there is now a fulneſs of time determined, to which our views ought to be continually directed, when all the nations of the earth will be ſummoned to appear before the tribunal of that "juſt and righteous One," who came firſt

* See Dr. Randolph's Sermons on this ſubject.

firſt to ſave, and will at laſt come to judge the world.

Theſe are the great and intereſting objects, which our Chriſtian principles lead us to contemplate: And when we ſurvey the imminent danger to which ſuch principles are expoſed, from the careleſs indifference which appears on the one hand, and the wild enthuſiaſm, which breaks out on the other, both equally tending to ſap the foundation, and deſtroy the purity of the Chriſtian faith; ſurely we cannot but ſee the neceſſity of exerting our utmoſt endeavours to hold faſt our profeſſion, and to fix the certainty and ſecurity of our belief on its only ſolid baſis—"the truth as it is in Jeſus." If his religion be true, it muſt be ſo in every part that is now exhibited to our view; it muſt have been always ſo in every period of time; and thoſe ſeveral objects, about which our faith is exerciſed, the creation, the redemption, and the ſanctification of man, were all preſented at once to the eye of Almighty love; they all began together in the unchangeable purpoſe of Jehovah, and will move on in merciful proceſſion, as the covenanted, confederate work of the glorious Three in one undivided Eſſence, till time ſhall be no more.

Little then are we obliged to thoſe teachers of natural theology, thoſe advocates for what is called *Rational Religion*, who would take us out of the hands of our firſt, our beſt, our only ſafe inſtructor, to prove to us, that there is a God who made us,

and a future ſtate of retribution reſerved for us; and after carrying us to the borders of that awful ſtate, there to leave us without a Saviour, or a Sanctifier, who only can enable us to paſs the bounds, the great gulph fixed between our fallen nature and a happy immortality. Is it thus, that the light of the goſpel, the meridian brightneſs of the ſun of righteouſneſs, is to receive additional ſplendour from the feeble taper of human reaſon, the pitiful glimmering of what is called *the Light of Nature?* Is it thus that philoſophy is to be brought in, to the aid of religion; and the emptineſs of man's fluctuating judgement and underſtanding to be oppoſed to that fulneſs of wiſdom and knowledge, which dwells for ever in the moſt High? No: it is not by ſuch expedients as theſe, that the cauſe of Chriſtianity is to be ſupported, and its influence promoted in the world. We have ſeen them tried in the balance, and found wanting. God has permitted the experiment to be made, and under a pretence of refining and improving the religion of Chriſt, by explaining its doctrines in ſuch a rational manner, as may recommend it to more general acceptance, a plan has been carried on with wonderful ſucceſs, for ſtripping it of all its primary importance, and holding it up, as but a ſecondary object in the ſcale of Divine providence.*

With

* This plan ſeems to be recommended by Archdeacon Paley, who maintains that "he, who by a diligent and faithful examination of the original records, diſmiſſes from the ſyſtem one article, which contradicts the ap-

With this view, it has been laid down as an incontrovertible poſition, that what is called Natural Religion conſtitutes the baſis of revelation, and having therefore prior authority, muſt be conſidered as of ſuperior obligation. Accordingly its laws are repreſented as eternal and unchangeable, antecedent to the will of God, and independent on it; ſo perfectly agreeable to reaſon, and the fitneſs of things, that God as well as man, the Creator as well as the creature, is obliged to conform to them. The light of nature is thought to be ſufficient for the diſcovery of all that is neceſſary to be known reſpecting the will and perfections of the Deity; and as this boaſted light can only diſcover what are called moral duties, they are ſaid to carry with them

"prehenſion, the experience, or the reaſoning of mankind, does more to-"wards recommending the belief, and with the belief, the influence of "Chriſtianity, to the underſtandings and conſciences of ſerious inquirers, "and through them to univerſal reception and authority, than can be effect-"ed by a thouſand contenders for creeds and ordinances of human eſta-"bliſhment." This, no doubt is partly true, as far as "the apprehenſion, "the experience, or the reaſoning of mankind" may be oppoſed to "creeds "and ordinances of *human* eſtabliſhment." But are there no creeds and ordinances of *divine* eſtabliſhment, every article of which muſt be retained as part of the Chriſtian ſyſtem, however contradictory it may appear to the judgement or apprehenſion of "the natural man—the diſputer of this world?" Is there not a "faith—once delivered to the ſaints," which muſt be "ear-"ly *contended for*," by all who hope to ſhare in "the common ſalvation?" and which faith, he who maintains in its purity, as founded on the authority of God, does more towards recommending the belief and influence of true Chriſtianity, than "a thouſand ſuch contenders," as Dr. Paley, for "the apprehenſion, the experience, or the reaſoning of mankind." See the dedication of his "*Principles of Moral and Political Philoſophy*," to the Biſhop of Carliſle.

a natural or eternal obligation; while poſitive duties are but mere arbitrary commands, void of all internal excellency. Theſe and ſuch like metaphyſical diſtinctions have been eagerly laid hold of, to eſtabliſh the neceſſity of a conſtant appeal to the tribunal of human reaſon; and no precept of ſcripture muſt be received as a rule of duty, till it be proved to agree with the dictates of philoſophy, and its utility be tried by the ſtandard of human wiſdom. By thus throwing ſo much weight into the ſcale of reaſon, and ſo little into that of revelation, as if every one had a right to frame a religion for himſelf; the authority of ſcripture is daily more and more weakened and deſpiſed, the value of Chriſtianity is proportionably depreciated; infidelity raiſes its proud aſpiring head, and taking advantage of the high ground on which its favourite religion of nature has been (even by ſome men of diſtinguiſhed abilities) imprudently placed, exalts itſelf againſt that true knowledge of God, and divine things, which can only be derived from divine revelation *.

Thus we may plainly ſee, that nothing has done greater miſchief to our holy religion, than the vain attempts of ſome of its teachers, to bring down its ex-

* If the reader be deſirous of obtaining farther information on this intereſting ſubject, I would beg leave to recommend him to a work, in the peruſal of which he will be ſure to receive both the benefit and pleaſure that muſt ariſe from complete ſatisfaction, and which is very properly entitled, *The Knowledge of divine Things from Revelation, not from Reaſon or Nature.* By the late John Ellis, D. D. Vicar of St Catherine's, Dublin, and formerly of Brazen Noſe College, Oxford. London, 1771.

exalted truths to the ſtandard of human reaſon; theſe attempts having in ſome meaſure invited its enemies to join iſſue with thoſe that appear to be friendly to it, that the former may ſtrengthen their hands by the unguarded conceſſions of the latter.—So in fact it has been found, that ſome of the ſtrongeſt, and moſt pointed attacks that have been made on Chriſtianity, have derived their chief ſtrength, from the acknowledgement of this principle, that natural religion is the foundation of all that is inſtituted and revealed:—a principle, which as ſome have been pleaſed to conſider as the ground of their faith, others have been bold to hold forth, at leaſt with leſs inconſiſtency, as the ſupport of their infidelity. And if it be true, as ſome Chriſtian divines have thought proper to allow, that "unleſs all the "great things contained in the law of nature are "firſt known and believed, the revelation of God "himſelf can ſignify nothing," it may no doubt be affirmed with equal confidence, that where all theſe things are already known and believed, revelation can ſignify but little. For if nature and reaſon can ſo eaſily diſcover the moſt important truths, and be ſufficient to direct man in the way of his duty, and lead him to the happineſs deſigned for him, there does not appear to be much neceſſity for any other guide; nay there is hardly room left for any other, where the mind is already preoccupied with the ſufficiency of its own powers, and feels itſelf in poſſeſſion of every religious truth that is worth the enquiring after.

The

The conſequence of all this muſt be, that in proportion as reaſon is exalted, and the comprehenſion of the human mind enlarged beyond its proper limits, the importance and value of revelation will be juſt ſo far depreſſed and under-rated, till at laſt reaſon becomes abſolutely independent and ſelf-ſufficient, and will either have a religion entirely of its own deviſing, or none at all.

Thus does the pride of human nature tempt men to employ the reaſon which God has given them, in direct oppoſition to the will and intention of the Giver, without conſidering the folly and baſeneſs of ſuch unworthy conduct, and into what groſs abſurdities it muſt infallibly lead them. If theſe men would know what reaſon is without revelation, and to what it would lead them in matters of religion, if unaſſiſted, and left to itſelf, let them conſult the hiſtories of thoſe heathen nations, who knew nothing of the Old Teſtament, while it was the only ſcripture, or who ſince then have never heard of Chriſt, and his goſpel. There they will ſoon diſcover what ſtrange work their idol reaſon has made in the world; how it has multiplied Deities like the ſand of the ſea, and "changed the glory of the incorrup-"tible God, into an image made like to corruptible "man, and to birds, and four footed beaſts, and "creeping things;"* how it has led men to offer ſacrifice unto devils, in a variety of forms, and in the moſt

* Rom. i. 23.

moſt inhuman and barbarous manner; and in a word, that there is ſcarce any thing ſo abſurd, and ridiculous, or ſo monſtrous, and abominable, but what the vain, ſelf-ſufficient reaſon of man has made an object of religious worſhip.

To uſe the words therefore of a late admirable addreſs to the patrons, and profeſſors of the new philoſophy: "Let the modern reaſoner, who would make "as good a religion by the help of nature, and his "own faculties, as we have received from the lights "of revelation, and the doctrines of the goſpel, take "his ground where he will, provided he does not go "without the heathen pale; and let him keep it.— "Let him borrow no aſſiſtance from Moſes, and let "him aſſume to himſelf all the lights that he can "find, all the rational religion he can collect, not only "in the world then known, but in the world ſince "diſcovered; in all the nations of the Eaſt, where "reaſon ſurely, as far as arts and ſciences were con-"cerned, was in no contemptible ſtate; in America, "to the North and to the South, in all the Conti-"nents and Iſlands, which modern navigation has "added to the map of the world, as the Romans "knew in the Auguſtan age; let him purſue his re-"ſearches, and when he has made his tour through "all their temples and pagodas, let him erect his "trophies to reaſon, and publiſh his diſcoveries with "what confidence he may. Alas! for mankind, "and the boaſted dignity of human reaſon, he will "bring back nothing but a raree-ſhow of idols, a "muſeum,

" muſeum of monſters, Egyptian, Indian and Chi-
" neſe deformities, and non-deſcripts, the creatures
" of earth, air and ſea, ſnakes, reptiles, even ſtocks
" and ſtones promoted to be gods, and man degene-
" rating, and debaſing himſelf to kneel down before
" theſe dumb divinities, and pay them worſhip.—
" And now, if this is all that he, who oppoſes the
" religion of revelation, can diſcover, and make
" prize of in the religion of reaſon, I give him joy
" of his diſcoveries, and wiſh him candidly to de-
" clare, if upon reſult of thoſe diſcoveries, he can
" believe ſo well of himſelf as to ſuppoſe, that had
" he lived in thoſe days, he would have found out
" any thing more than was found out by thoſe who
" lived in them: whether, if he had ſingly engroſ-
" ſed the collected wiſdom of the ſeven wiſe men of
" Greece, he would have revealed a better ſyſtem
" of religion to the world than Chriſt has revealed;
" and whether he would have known the will of
" God better than God knew it himſelf, and more
" clearly have communicated it to mankind."*

Whoever duly conſiders the ſcope and force of this reaſoning, can be at no loſs to diſcover the obvious concluſion in favour of divine revelation; to which it is evident, that men are indebted for all that pretended religion of nature which they ſo fondly boaſt of, and which is no other than what they derived

* See this ſubject farther purſued and illuſtrated in an excellent little Tract called, *A few plain Reaſons why we ſhould believe in Chriſt, and adhere to his Religion.* By Richard Cumberland Eſq. London, 1801.

ved from the uſe of the ſacred writings, and the inſtruction received from thoſe who had the care of their education. Thus the revealed truths, which took early poſſeſſion of their ſouls, which they were taught with the firſt rudiments of learning, and of which no perſon living in a Chriſtian country can be ſuppoſed wholly ignorant; theſe they miſtake for the pure natural conceptions of their own minds, and aſcribe to reaſon, and the light of nature, that very knowledge of divine things which they have derived from the goſpel of Chriſt, and which they yet ſet up in oppoſition to it. But is it right and reaſonable to treat in ſuch a diſingenuous manner the religion of Him, who came to be, and actually proved himſelf to be, the light, and life of the world? "Ought "the withered hand, which Chriſt has reſtored and "made whole, to be lifted up againſt him?— Or "ſhould the dumb man's tongue, juſt looſened from "the bonds of ſilence, blaſpheme the power that ſet "it free?"* Yet thus baſely do thoſe men act, who employ the knowledge, which they have from ſcripture, againſt ſcripture itſelf, and make uſe of their religion of nature, as an engine to batter down the religion of Chriſt.

But little do theſe men conſider what it really is, which under the name of *Natural Religion* they thus fondly admire, as ſuch a powerful weapon in the hands of infidelity: Little indeed do they ſeem to

* See Biſhop Sherlock's Diſcourſes on this ſubject.

know of the true ſtate of that nature from which they would derive this imaginary religion. For how can that ſyſtem of religion be called *natural*, which was never yet diſcovered by any of the ſons of men, while left to themſelves in a ſtate of *nature*, without a guide or inſtructor? Or if it could have been diſcovered by men thus uninſtructed and untutored, yet how could ſuch a religion be ſuited to man in his preſent ſtate, which takes no notice of any change that has happened to him, but ſuppoſes him to be ſtill in that pure, holy and happy condition, in which he came originally from the hands of a pure and holy God, and therefore capable of performing ſuch a worſhip and ſervice as that God requires, and will accept from an innocent, unoffending creature? No propoſition, I think, can be more clear and evident than this; that *Natural Religion*, if it has any meaning at all, muſt mean that religion which is fitted for, and peculiar to the *preſent* ſtate of man's *nature*, as ſomething very different from that, in which he firſt received his being. But how can that be deemed a religion at all calculated for man in his preſent ſtate, which leaves out of the account the doctrines of his *fall* and his *reſtoration;* which never tells, nor can tell him, how he died in Adam, and was and will be made alive again in Chriſt? That "in Adam "all died," and in conſequence of the mortal nature received from their firſt parent, all his poſterity are liable to death, is a truth no leſs confirmed by experience, than plainly declared in holy writ. But the cauſe,

cauſe, as well as the ſting, of death is ſin; and how ſin can be pardoned, and its effects removed from the ſinner, no light of nature has ever been able to ſhew, nor give any glimpſe of hope, but what may ariſe from the dark, uncertain proſpect afforded by repentance; of which it can only be ſaid, "who can tell "if God will accept it?" God alone could tell the terms on which "repentance and remiſſion of ſins "were to be preached among all nations; and it "behoved Chriſt to ſuffer, and to riſe from the dead "the third day,"* that *in his name*, the promiſe of this univerſal bleſſing might be authoritatively declared by thoſe commiſſioned for that purpoſe: "For "in him," ſays one of theſe authorized preachers, "all the promiſes of God are yea, and in him "amen;"† in him they are all made ſure to us, and by him are truly and effectually accompliſhed.

But "remiſſion of ſins" is not of itſelf ſufficient to fill up the meaſure of divine mercy promiſed to man in his bleſſed Redeemer, and which the light of nature could never have exhibited to the eye of faith: "there is ſtill," as an eminent writer beautifully expreſſes it, "ſomething farther that *nature* craves, "ſomething which with unutterable groans ſhe "pants after, even life and happineſs for evermore. "She ſees all her children go down to the grave; "and all beyond the grave is to her one wide waſte, "a land of doubt and uncertainty: when ſhe looks

 "into

* St. Luke xxiv. 46, 47. † 2 Cor. i. 20.

" into it ſhe has her hopes, and ſhe has her fears;
" and agitated by the viciſſitude of theſe paſſions, ſhe
" finds no ground whereon to reſt her foot. How
" different is the ſcene which the goſpel opens! there
" we ſee the heavenly Canaan, the new Jeruſalem;
" in which city of the great God, there are man-
" ſions, many manſions for receiving them, who
" through faith, and patient continuance in well-
" doing, ſeek for glory and immortality."* How properly then may we join in the words which an apoſtle addreſſed to his Saviour, " Lord, to whom " ſhall we go? Thou haſt the words of eternal " life."§ Thou haſt exhibited in thine own perſon a clear undeniable proof, that " life and immortality " are now brought to light," and therefore need not be ſought in the dark uncertain gueſſes of human reaſon, which may ſerve well enough in the affairs of this life, and in pointing out ſome of the common duties between man and man; but when it exceeds its bounds, and preſumes to meddle with the deep things of God, and to dictate in the great points of religion, its weakneſs and inſufficiency do then manifeſtly appear. It is but " the blind leading the " blind," and will ſooner betray us into error and danger, than deliver us out of them. Shall we then quit the glorious light diſplayed in the goſpel of Chriſt, to follow the faint and feeble glimmering of natural reaſon? Shall we ſeek for clearneſs in the midſt

* See Biſhop Sherlock's Diſcourſe on St. John iii. 16. § St. John vi. 68.

midſt of obſcurity, or hope to meet with truth in the labyrinths of error and uncertainty? Thou bleſſed Saviour of the world! If we leave thee, to whom ſhall we go? Where ſhall we find a guide like thee, a conductor ſo kind, ſo compaſſionate, ſo infinitely wiſe, ſo divinely merciful? "Thou light of the Gen-"tiles and glory of Iſrael!" How great muſt be the blindneſs and infatuation of thoſe who, refuſing to be guided by the radiant beams of thy heavenly doctrine, walk on in the falſe and treacherous ways of their own deviſing, and neither diſcern, nor deſire to know the truth? What egregious folly, as well as baſe ingratitude is it, thus to ſpurn at all the gracious deſigns of heaven, and ſeek to fall back into the miſerable gulfs of heathen ignorance and idolatry; there to lie loſt and bewildered by the light of that reaſon which we have now been viewing, as ſet up through all its weakneſs and wanderings, in oppoſition to divine revelation!

Reaſon, we acknowledge, is the gift of God to man;‡ and had it always been employed, as it ought to have been, in the ſervice, and for the honour of the Giver, it would have proved what it was deſigned to be, an able advocate for the truth of *revealed* religion; which, it is evident from that common mark of diſtinction, could not have been known, till it was *revealed* or diſcovered by its gracious Author.

‡ See Mr Daubeny's excellent reaſoning on this ſubject, in the firſt diſcourſe of his work above mentioned.

thor.‖ Yet human reaſon would be muttering againſt this divine truth, and holding up ſome ſemblance of religion as natural to man, which, therefore, it was not requiſite for God to reveal; the diſcovery of which we ſhall allow to be a *natural* enough conſequence of the pride and vanity of the human heart.— But the misfortune is, that this ſpecious theory happens to be directly contrary to matter of fact: For if there be any truth in revelation, which thoſe who talk ſo much of the connection between natural and revealed religion ſeem to acknowledge; nothing is more certain than that God ſpake, or revealed his will to Adam in paradiſe, and that too, as ſoon as he was created; a circumſtance which cuts off all right of precedence in any other mode of diſcovery, and leaves no room for that imaginary ſyſtem of human invention—the religion of nature. Yet no ſooner had revelation thus commenced in Paradiſe, than we are immediately informed of that ambitious deſire of obtaining knowledge by other means, which proved ſo fatal to our firſt parents. "Ye "ſhall be as Gods, knowing good and evil," was the temptation which took hold of the human underſtanding upon its firſt perverſion; and the ſucceſs which the tempter gained on that occaſion, has encouraged him to go on with a continued repetition of

‖ It has been well obſerved, that *right Reaſon*, as expreſſed in Latin by *Ratio recta*, muſt mean reaſon *ruled*, or directed by a law, that is, by the law or will of God.

of that ſame confident aſſurance; which by ſetting up the reaſon of man in oppoſition to the word of his Maker, laid the foundation for infidelity, in all that variety of forms in which it has ſince appeared, through the ſeveral ages and nations of the world.

The whole train of opinions that attend what is commonly called *Freethinking*, will be found to flow from ſome unworthy notion, or ſettled contempt of divine revelation, grounded on this falſe principle, that man's own underſtanding muſt be a ſufficient guide to him in all matters of religious concern. According to this aſſumption of the Freethinkers, as the human mind is capable of advancing by progreſſive information, to higher degrees of knowledge, there is nothing to prevent our carrying on the improvement of religion by the ſame means, till it be brought to its utmoſt degree of perfection. This is placing religion on the ſame footing with thoſe arts and ſciences, the ſtudy of which opens a wide field for ſpeculation, and is daily leading to new diſcoveries calculated to improve the condition of man in this world, and produced by the exertion of thoſe natural faculties with which God was pleaſed to furniſh him. But religion has a different object in view, and points the attention of man to matters of infinitely greater importance. It invites him to look forward to a future ſtate of exiſtence, and provides the means by which he may be prepared for the enjoyment of everlaſting happineſs. The knowledge and application of theſe means, accompanied with a firm belief

of

of the end to which they lead, make up the great buſineſs of religion; which, it is evident, man was wholly unable to carry on by himſelf, without immediate inſtruction and aſſiſtance from his Maker.—This neceſſary aid was afforded, as ſoon as he was created; and has been continued in various ways, as circumſtances required, but with a conſtant attention to the accompliſhment of that gracious object which the Deity had in view, by communicating the knowledge of his will to man. Every ſuch communication tended more and more to confirm his dependence on God's everlaſting purpoſe; and that ſcheme of mercy, which had been projected in the councils of heaven, and partially revealed from time to time, was thus ſeen advancing through all its ſucceſſive ſtages, till it arrived at that fulneſs of time, which had been appointed for its complete manifeſtation in the perſonal miniſtry of God's incarnate Son.

Such then being the uniform purpoſe, and continued progreſs of divine revelation, from its commencement in paradiſe, to its final termination in the goſpel of Chriſt, nothing can be more certain than this obvious conſequence, that religion thus coming from God, and founded on the clear revelation of his will to man, muſt be conſidered in itſelf as a perfect inſtitution, and incapable of receiving any improvement from the utmoſt efforts of human intellect. Men may talk as they pleaſe, of the progreſs of arts and ſciences, which, as human inventions, will

will always be ſuſceptible of ſome degree of improvement, in proportion to the weakneſs, and want of ſkill diſplayed by their ſeveral authors: But nothing can be more abſurd, than to ſpeak of a progreſſive religion; which, as the work of God, can never receive any additional excellence from the wit or contrivance of men. If it has been abuſed and perverted by human folly; a juſt regard to its original inſtitution requires that it ſhould be reſcued from theſe abuſes, and brought back to its primitive ſtandard. But every attempt at ſuch neceſſary reformation ought to have its object diſtinctly aſcertained, and be directed to the proper meaſures for obtaining the removal of thoſe corruptions, which have given riſe to it. Without ſome ſuch direction to a ſpecific point, and a well regulated adherence to fundamental truths, a boundleſs field of ſpeculation will be laid open, and one theory will follow another in ſuch endleſs ſucceſſion, as to leave thoſe who are thus ſeduced from the right way, in the perilous condition deſcribed by the apoſtle, "ever "learning, and never able to come to the know-"ledge of the truth."*

"The conceit of ſuperior learning," ſays a venerable author, "has always had an ill effect upon "Chriſtianity, and is frequently found in thoſe, "who have no great matters to value themſelves "upon. We may be as learned as we can make

* 2 Tim. iii. 7.

"ourſelves, and yet continue good Chriſtians; be-
"cauſe true learning, and true religion, were never
"yet at variance; but the moment we are vain of
"our learning, we begin to be in danger, and ſome
"folly or other is not far off."* So careful was the author of this pious obſervation to guard us againſt that vain pretenſion to learning, which makes ſome men affect to be wiſe in matters of religion, "above what is written;" while at the ſame time, he was equally careful to withhold every encouragement from that enthuſiaſtic notion, ſo fondly cheriſhed by others of a different deſcription, who imagine themſelves ſure of ſalvation, for no other reaſon, but becauſe they are ignorant and unlearned. Both theſe extremes muſt be equally avoided; and there cannot be much difficulty in drawing the line between that proud diſplay of learning, which looks down with contempt on the ſimplicity of the goſpel, and

* And none more near at hand, than what the ſame author had been juſt before deſcribing. For "how often," ſays he, "has it been urged, that we "ought not to receive the faith which the firſt fathers of the church, and "the ſucceeding fathers of the reformation, have delivered to us, becauſe we "are of late years ſo far advanced above them in knowledge? But I have "never ſeen the connection pointed out between any modern improvement "in ſcience, and the new doctrines of reformers in theology. We are cer-"tainly much improved, for inſtance, in the art of making time-keepers, "above thoſe who lived an hundred years ago; but no man will ſay, that we "thence derive any advantage for numbering our days more wiſely, or that "we have any clearer ideas of eternity, than we had before. An eminent "artiſt in this way may doubt of the Apoſtles Creed, but then, there is no "viſible relation between his art, and his unbelief." See Biſhop Horne's Charge to the Clergy of the Diocese of Norwich, 1792.

and the no leſs preſumptuous ignorance, which fooliſhly regards all its inward feelings and imaginary aſſurance, as certain proofs of a ſaving faith, though unaccompanied with any true knowledge of the ground on which that faith is built.

Being thus convinced, that there is no neceſſary connection between the doctrines of Chriſtianity, and the diſcoveries which from time to time have been made in various branches of ſcience, and therefore no wiſdom or ſafety in attempting to place ſubjects under the ſame point of view, which are as widely ſeparated from each other, as earth from heaven, we cannot but readily embrace this unavoidable conſequence, and cheriſh it as a moſt valuable and important truth, that the religion of Chriſt is not a thing to be new-modelled and improved, in hopes of bringing it to a greater degree of perfection. It cannot put on thoſe various modes and ſhapes, which are ſuited to the faſhions and fancies of the times, but muſt always be expected to appear in an uniform dreſs, and to wear the character of its divine Author, that of being "the ſame yeſterday, to-day, "and for ever." Becauſe his apoſtles, and their ſucceſſors have been called miniſters of the *New* Teſtament, we are not to ſuppoſe that their miniſtry conſiſts in always delivering ſomething that is *new*, or different from what has been ſaid before; ſince the faith for which we are exhorted "earneſtly to "contend, was but *once* delivered to the ſaints," and therefore what was the whole faith then, muſt

continue to be ſo ſtill; nothing muſt be added to it, or taken from it. Perhaps there never was a time which required ſo much ſteady attention to this matter as the preſent; when an itch for novelty ſeems to prevail, beyond any thing of the kind, that has been hitherto obſerved. Every age, no doubt, has had that common failing of imagining itſelf to be wiſer than any that preceded it. But the wiſdom of this age pretends to carry the point much farther than ever was attempted before; and nothing more is neceſſary now to ſet aſide the moſt venerable truths, and inſtitutions of religion, than merely to ſay, that they are old and obſolete, and founded on ſuch antiquated notions, as are totally inconſiſtent with that more juſt and liberal view of things, which is the pride of this enlightened age. Thus are mankind led away by the mere force of faſhion, and bullied out of their religion, out of every thing that is valuable and good, by a few bold unmeaning words, which ſerve only to ſhew the folly and confidence of thoſe that uſe them. Such perſons, we may obſerve, are ever on the wing of ſpeculation, deviſing new theories both of ſacred and civil government; and when any diſagreeable truth ſtands in their way, they have only to hold it up, as an exploded doctrine,—a remnant of that hateful thing called *Prieſtcraft;* which immediately does the buſineſs, and ſaves the trouble of any farther reaſoning on the ſubject.

Theſe

Theſe are the errors and deluſions, with which all ſound and ſincere Chriſtians have to contend, and to carry on the conteſt in that *earneſt* manner, which an apoſtle ſo warmly recommends:* A conteſt, which it was never more neceſſary than at preſent, to urge with fervour, and proſecute with zeal and firmneſs—a zeal proportionate to the danger to which the true faith of Chriſt is now expoſed, both from the bold attempts of avowed enemies, and the inſidious aid of pretended friends, appearing outwardly to ſupport, but ſecretly undermining the foundation of that authority, on which reſts our belief of the Chriſtian doctrine. In defence of that doctrine, the credibility of which is ſo openly attacked by infidelity on the one hand, and its purity no leſs endangered by enthuſiaſm on the other, we muſt therefore ſtrive to arm ourſelves with ſuch weapons as are beſt calculated for repelling the aſſault made on it, and the injury done to it, by each of theſe powerful, but, we truſt, not invincible adverſaries. From the manner in which the apoſtle exhorts us to purſue this arduous conteſt, it is evident, that by the *faith once* for all *delivered* to the ſaints, we are to underſtand, not an inward conviction of the truth of the Chriſtian doctrine, or that *aſſurance* of faith, which ſome modern preachers boaſt of, as the peculiar privilege of *their* ſaints, but ſomething that could be *delivered* in an outward and

* St. Jude, 3.

and public manner, could be read, or heard like the "*form of ſound words*" mentioned by St. Paul, which Timothy was directed to "*hold faſt*;"† that ſo he might *hand* it down to the Chriſtian church, as a model of what was to be profeſſed and believed in that church, to the end of the world. Accordingly it is by ſuch a ſummary of the Chriſtian faith, that the church to which we belong continues, and I truſt, will continue, to profeſs her belief in the adorable THREE who ſubſiſt, with equal power, majeſty and eternity, in the unity of the Godhead, and bear record in heaven to the merciful ſcheme of man's ſalvation. By ſuch a conciſe and well-compoſed *form* of ſound words, we are taught to aſcribe our creation to "the Father Almighty," our redemption to "his only Son Jeſus Chriſt our Lord," and our ſanctification to "the Holy Ghoſt;" adding alſo our faith in "one holy, catholic church," that myſtical body, of which Chriſt is the glorious Head, and in which is enjoyed "the communion "of ſaints," bleſſed with the promiſe of "forgive-"neſs of ſins" in this world, and of the "reſur-"rection from the dead, and everlaſting life" in the world to come. This is undoubtedly the faith, which Chriſt eſtabliſhed in his church, and which he authoriſed his apoſtles to deliver from him, as a ſacred privilege or bleſſing to his people, to be received and preſerved as ſuch, whole and entire, till he ſhould come again to give a "crown of righteouſneſs,"

† 2 Tim. i. 13.

"righteouſneſs," to all them, who ſhall thus "have "*kept* the faith, and love his appearing."

For the preſervation therefore of ſuch a bleſſing, the ſum and ſubſtance of all the good things which Chriſt has made over to his church, and in the hope of that glorious reward, which he has promiſed to ſuch fidelity, it is ſurely the intereſt, as much as the duty of all Chriſtians, to contend in the moſt earneſt manner; and they cannot do ſo more effectually, than by holding out the end and object of their faith in the ſame uniform light, in which it has ever been repreſented, as the effect of that divine immutable counſel, which admits of no change or variation, and ſo makes the volume of revelation ſpeak a clear, conſiſtent language from beginning to end. It begins with the creation of the world, and the formation of man, and it ends with the laſt judgment, and conſummation of all things; and thro' the whole period deſcribed in the Old Teſtament, we ſee a regular chain and ſeries of well connected events, all leading on to the incarnation of the promiſed Redeemer, and directing the attention of God's faithful people to that great myſtery of godlineſs, God manifeſted in the fleſh. It was to this myſterious accompliſhment of the Divine counſel, that the law and the prophets looked forward; and what was ſo long ſhadowed out in their typical rites, and figurative language, was at laſt moſt happily exhibited in all its ſubſtance, under the diſpenſation of the goſpel; which is therefore to be conſidered

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as fulfilling the law, juſt as the law was predicting the goſpel, and both are to be viewed as conſtituting one beautiful and conſiſtent ſcheme of ſalvation.

It is by adhering to this unity of deſign, and placing things in their proper form and order, that the faith of a Chriſtian is built on ſuch a firm and ſolid foundation, as man cannot lay; but which was graciouſly laid for him in the will and counſel of his God before the world began, and gradually manifeſted in all the outlines of the marvellous plan, according to the wiſdom of its Almighty contriver. When things are thus traced back to their proper ſource, we can eaſily perceive the inſtructive deſign of thoſe ſacred emblems, under which the knowledge of God's merciful purpoſe, and good-will towards men, is ſo beautifully conveyed to us: And it is in this view, that we are taught to behold the ancient patriarchs, prophets, prieſts and kings, as typical characters, and their ſeveral offices, and the more remarkable paſſages of their lives, as foreſhewing Him, who was to ariſe, as the Head of the holy family, the great Prophet, the true Prieſt, the everlaſting King.* Thus the events which happened

* See this ſubject admirably illuſtrated in the preface to Biſhop Horne's excellent *Commentary on the book of Pſalms*, which his biographer juſtly calls the greateſt work of his life, and of which the author himſelf gave this account, ſoon after it was begun. "The work delights me greatly, and ſeems, "ſo far as I can judge of my own turn and talents, to ſuit me the beſt of any "I can think of. May he, who hath the *Key of David*, proſper it in my

pened to the ancient people of God, were deſigned to point out, as in a figure, parallel occurrences, which ſhould afterwards take place in the accompliſhment of man's redemption, and the riſe and progreſs of the Chriſtian church: And as we are to view in the ſame light the various provocations and puniſhments, captivities and reſtorations of the tribes of Iſrael, which we are aſſured, "happened unto "them for enſamples," "types or figures," and were written for our admonition; ſo we are to underſtand in the ſame figurative ſenſe, what is ſaid of the law, and its ceremonies; of the tabernacle and temple, with the ſervices therein performed, and of the whole economy of the prieſthood of Aaron. All this the well inſtructed Chriſtian will eaſily transfer to the new law of the goſpel, to the oblation of Chriſt, to the true tabernacle or temple not made with hands, and to what was done therein for the ſalvation of the world, by Him, who was in one reſpect a Sacrifice, in another a Temple, and in a third, a "High Prieſt for ever after the order "of Melchizedek;" after a certain order, form, or regulation, which was to be the rule, and model of the Chriſtian prieſthood for ever.

That the Chriſtian church was to have a prieſthood, duly and regularly ordered, according to a

"hand, granting me the knowledge and utterance neceſſary to make it ſer-"viceable to the church!" Let any perſon of judgement peruſe the work, and he will ſee how well the author has ſucceeded, and kept up the ſpirit of it to the end.

form appointed for that purpoſe, is abundantly evident from the whole of St. Paul's reaſoning on this ſubject, in his Epiſtle to the Hebrews; in which the figurative economy of the law is repreſented as brought to perfection under the goſpel, and the ſervice of the temple as furniſhing a typical reſemblance of that of the Chriſtian church. If the faithful Jews were allowed to draw near to God, through the appointed miniſtrations of the tabernacle; "we have "an altar," ſays the apoſtle, "from which they "had no right to eat, while they ſtill adhered to "that unavailing ſervice:" And if as Chriſtians, we have an *altar*, we muſt alſo have a *prieſthood* to miniſter at the altar; for theſe are correlative terms; and St. Paul certainly conſidered them as ſuch, when he was at ſo much pains to point out the analogy in this reſpect between the law and the goſpel, and laid it down as a ſettled rule, that "no man "ever taketh this honour" (of the prieſthood) "un- "to himſelf," or can ever receive it, but from the hands of thoſe who have power to give it, "thoſe "that are called of God as was Aaron." The apoſtle, it is evident, meant to ſhew, that the Chriſtian and Jewiſh churches were not two different diſpenſations, as to their original plan and purpoſe, but a continuation of the one church of God, and one Divine economy for the ſalvation of man: And things were thus regularly ordained, and uniformly carried on, becauſe it is of infinite importance to man, that he ſhould always be able to know, if he will

will but diligently inquire, where and with whom he is to find the commiſſion, which has been faithfully handed down to thoſe, who are appointed to miniſter in holy things.* If ever ſuch an appointment took place, and we are well aſſured it did take place by Divine authority, it muſt certainly be continued, and carried on, to anſwer the end deſigned by it: And how can it poſſibly be continued in a right and regular manner, but by keeping it within the lines marked out for its preſervation, and in the proper channel, through which it may paſs on to future ages; juſt "as a river, whilſt confined "within its banks, flows on full and far in its deſ-"tined courſe; but if its mounds are broken down, "and its waters ſcattered and diffuſed beyond their "natural limits, it ceaſes to be a river, it loſes its "force, its beauty and uſefulneſs, and becomes "unable to reach the diſtant ocean, to which its "courſe was directed."† Such muſt have been the caſe with the Chriſtian miniſtry, had no limitation been preſcribed, no excluſive rights aſſigned to it,

* See this matter, and others of ſimilar importance, recommended to the attention which they juſtly deſerve, in a ſmall Tract, lately publiſhed, called a "*Layman's Account of his Faith and Practice, as a Member of the Epiſcopal Church in Scotland*" and of which the *Britiſh Critic*, for December, 1801, ſays—"The principles which the Author labours to eſtabliſh, are "certainly ſound, his reaſoning is cogent without ſubtlety, and his piety "ſerious without moroſeneſs."

† See a Sermon, entituled, "A Due Ordination as neceſſary as a Due "Call to the goſpel Prieſthood." By the Rev. C. C. Church, rector of Gosforth, and miniſter of Trinity, Whitehaven.

and no proviſion made for tranſmitting theſe from the fountain-head, through ſtreams of regular ſucceſſion, to the end of the world. But as all this has been happily attended to, by the wiſdom of our bleſſed Redeemer, it follows of courſe, that this part of the gracious ſcheme of redemption muſt be ſtrictly adhered to by us; no attempt muſt be made to "add to, or diminiſh from it." The *means* of grace, the *channels* of communication, through which the benefits of the goſpel are conveyed to thoſe who are called to partake of them, muſt be preſerved whole and entire, without any breach or interruption, as the current of revelation itſelf; otherwiſe, the people of God may be accuſed, now, as they were formerly, of "commiting two evils—"forſaking the fountain of living waters, and hew-"ing out to themſelves ciſterns, broken ciſterns "that can hold no water."* In our Lord's converſation with the woman of Samaria at Jacob's well the ſame figurative language is made uſe of, to ſhew that Chriſt being the only fountain of "living wa-"ters,"† there is no other way of partaking of this life-giving ſpring, but by the means which he has appointed for imparting to us its ſalutary virtue and for preſerving it pure and entire, having hewn us out a ciſtern, even his church upon earth, he is ſaid to have given "this treaſure in *earthen veſſels*, "that the excellency of the power may be of God and

* Jer. ii. 13. † St. John, iv. 10—14.

"and not of us."* In conformity to which, he tells Ananias concerning the appointment of St. Paul to the miniſtry—"Go thy way, for he is a *choſen veſſel* "unto me, to bear my name before the Gentiles, "and kings, and the children of Iſrael;"‡ juſt as the ſame Lord had ſhewn the neceſſity of his making a ſimilar choice for the ſame purpoſe, when he thus addreſſed his apoſtles, "Ye have not *choſen* me, but "I have *choſen* you, and ordained you, that you "ſhould go, and bring forth fruit, and that your "fruit ſhould *remain*."† But the fruit or effect of their apoſtolic commiſſion could not have long *remained*, far leſs could that commiſſion have extended "even unto the end of the world," if it had not been underſtood and exerciſed by them to this effect, that as they themſelves were *choſen* and *ſent*, ſo were they appointed to *chooſe* and *ſend* others, with the ſame ordinary powers which they had received, for carrying on the work of the miniſtry, and the continued edifying of the body of Chriſt.

It would be deemed a very bold and deſperate attempt to think of altering the circulation of the blood through the human body, and turning it into new channels: Yet even this hopeleſs undertaking could not exceed that height of folly and preſumption, which would propoſe to divert the progreſs of divine grace from the channels appointed for conveying it through the myſtical body of Chriſt; or give

* 2 Cor. iv. 7. ‡ Acts, ix. 15. † St. John, xv. 16.

give it a courſe different from that, which the God of all grace has ordained for it. In all ſocieties, even in thoſe which have only the affairs of this world for their object, we find that certain regulations muſt be adopted for preſerving peace and order, and ſecuring to the ſeveral members the enjoyment of their peculiar rights and privileges, with all the benefits and advantages that are connected with the purpoſe for which the ſociety has been formed, and which are expected to ariſe from it. Such is the caſe in all thoſe bodies politic, or temporal ſocieties, which for the convenience of thoſe concerned in them, are eſtabliſhed on juſt principles, and ſupported by the lawful efforts of human induſtry. And ſuch, we find, has always been the caſe, with reſpect to that eccleſiaſtical body, or ſpiritual ſociety inſtituted by Divine wiſdom, for the merciful purpoſe of communicating to thoſe who are received into it, the means of grace here, and the hopes of glory hereafter. From the manner in which it embraces theſe two grand and important objects, it is evident that the economy of this ſpiritual ſociety muſt have a two-fold application, and be conſidered as partly concerned with the outward, partly with the inward man.

The human frame, we know, conſiſts of two parts, a body and a ſoul; and hence it is, that an inſpired apoſtle draws a moſt beautiful alluſion repreſenting the unity of the church of Chriſt, as being one body, animated and influenced by one ſpirit.

ſpirit. But if the church be deſigned to comprehend the whole man, and to hold out the means of ſanctifying and ſaving both ſoul and body, and preſerving both unto everlaſting life: to anſwer this gracious purpoſe, it muſt be ſo conſtituted as to exhibit outward and viſible ſigns ſuited to the ſenſations of the body, and convey an inward and ſpiritual grace adapted to the neceſſities of the ſoul.—The inſtitutions appointed for that purpoſe, are therefore very properly called *Myſteries*, as exhibiting one thing to the outward ſenſes, and by that ſacramental emblem, diſcloſing another thing ſpiritually to the mind. They are the myſterious means, which God has ordained, under the economy of the goſpel, for communicating ſalvation and life to man: And for that reaſon, when St. Paul wiſhed to point out the nature of his miniſtry, as "ſerving God in that goſpel," and the regard which was due to his ſacred office, he did it in theſe terms, —"Let a man ſo account of us, as miniſters of "Chriſt, and ſtewards of the myſteries of God;"* thereby plainly ſhewing, that none but the "miniſters of Chriſt," perſons ſet apart for the ſervice of the church in the way of his appointment, have a right to be conſidered as "ſtewards of the myſteries of God," duly authoriſed to diſpenſe that ſpiritual food and nouriſhment, which the heavenly Houſeholder has ſo graciouſly provided for the ſupport and comfort of his happy family.

It

* 1 Cor. iv. 1.

It was, no doubt, in alluſion to this merciful provi-ſion, that we find our Lord aſking—"Who then "is that faithful and wiſe ſteward, whom his *Lord* "*ſhall make* ruler over his houſehold, to give them "their portion of meat in due ſeaſon?"* By the houſehold here, we are certainly to underſtand the church of Chriſt, which is often diſtinguiſhed as "the houſehold of faith—the houſe, or houſehold "of God:" And as Chriſt is by office, and in a peculiar manner, the Lord of this houſehold, ſo the rulers of it are thoſe officers who act under him, as the governors and paſtors of his church, and who, it ſeems, muſt be *made ſuch* by him, that is, made "miniſters of Chriſt,"—as he has directed, before they can become "ſtewards of the myſteries of "God." This, we know, is the caſe in all well-regulated houſeholds. Thoſe who act as ſtewards are appointed, not by the family, but by the Lord or Maſter of the family, and are accountable not to them, but to him, for giving them their meat in due ſeaſon. The meat which the church is to receive from its rulers and ſtewards, is the word of life, or the means of grace and ſalvation, which are called "God's myſteries;" being that myſtical proviſion, which he has laid up in ſtore, to be regularly dealt out, for the ſpiritual health and ſtrength of his faithful people. Who then can have any power to diſtribute his proviſion, but thoſe to whom he

* St. Luke, xii. 42.

he has given authority for that purpoſe? Who can pretend to meddle with the "myſteries of God," or to adminiſter the bleſſings of his holy and venerable ſacraments, without a ſufficient warrant for ſo doing? Nothing can be more evident from the nature of the thing, than that they, who are called God's ſtewards, muſt have his commiſſion and authority for what they do, in their ſeveral ſervices to his people. And St. Paul puts the matter beyond all doubt, when he tells us, that "God has "actually *ſet*," or conſtituted officers, and theſe too of different orders, in the church;* which we may know to be done by him, when we ſee it done in the manner preſcribed by that Almighty King and Head of the church, who has all power in heaven and in earth, and from whom all eccleſiaſtical authority muſt be derived. Every miniſtry therefore, that does not lead up to him, through his apoſtles and their ſucceſſors, is but a bold intruſion into the ſacred office; an unwarrantable uſurpation of thoſe rights, which he made over to his appointed meſſengers, when "he ſent them, even as "the Father had ſent him," with power to do as he had done, and perpetuate the miniſterial order, according to the diſpenſation of the goſpel, in the ſame manner as he had begun it. This is the only way, in which it can be regularly carried forward, on the plan laid down by its gracious Founder; and

* 1 Cor. xii. 28.

with reſpect to which plan, we may truly ſay, as of all the other parts of his holy religion, that what it was "yeſterday," and is "to-day," the ſame it muſt continue "for ever;"—nothing muſt be "added to it, or taken from it."

There are ſome however, even of the Chriſtian profeſſion, who do not admit the truth of this poſition; and we are not ignorant of the arguments, ſuch as they are, on which their rejection of it is founded.—"It cannot be proved," they ſay, "that "any plan or form of eccleſiaſtical government was "laid down in the Chriſtian church, or that any "command was given by Chriſt for that purpoſe. "And even admitting, that ſomething like Epiſcopacy was appointed by the apoſtles," ſtill they inſiſt, that "ſuch an appointment could only take "place, in conſequence of the particular circumſtances of the church at that time, and without "any view to its being a permanent eſtabliſhment "becauſe no preciſe conſtitution could be framed "which would ſuit the church in its neceſſary accommodation to the different arrangements of civil policy, or be equally agreeable to the various "nations, which might embrace the Chriſtian faith." Such reaſoning as this, if ſupported by any thing like proof, might, no doubt, be acknowledged to have ſome weight, were it not alſo certain, that the conſtitution of the church, the authority of her miniſters, and the validity of her ſacraments, are inſeparably connected, as matters of the greateſt importance

importance in the Chriſtian ſcheme of ſalvation, and muſt be eſteemed as ſuch by all who have a juſt ſenſe of the high origin, and ineſtimable value of the goſpel of Chriſt. To thoſe who conſider the religion of our adorable Redeemer, as nothing more than a republication of what they call the Religion of Nature, it muſt, to be ſure, appear very abſurd and ridiculous, to be inquiring into, or diſputing about, the external polity or government of the church; ſince in their opinion the only thing neceſſary, is to find out how far the precepts of the goſpel agree with the moral fitneſs of things, and are ſupported by the law or feelings of nature, and the deductions of human reaſon. But ſurely they who regard Chriſtianity as a religion of divine inſtitution; who believe, that its gracious Author came into the world, to ſave ſinners, and that "his "name is the only name under heaven whereby "they can be ſaved;" that his ſacraments of baptiſm, and the euchariſt, are the appointed means of uniting us to him, and preſerving us in that union, and derive all their efficacy and importance from his bleſſing and ſanctification of them: Such perſons cannot poſſibly think it a matter of indifference, whether the hand from which they receive theſe ſacraments, be the hand of an adminiſtrator, who derives his authority from Chriſt, and is empowered to bleſs in his name, or the hand of one who has nothing of that kind but what he has taken to himſelf,

ſelf, or received from thoſe, who had as little power as he, to grant any ſuch call or commiſſion.

But to conſider the validity of the Chriſtian ſacraments, and the authority of thoſe who adminiſter them, as matters of ſuch high importance, we have been told by a late popular writer,* "is placing the eſſence of religion not in any thing interiour and ſpiritual, not in what Chriſt and his apoſtles placed it, ſomething perſonal in regard to the diſciple, and what is emphatically ſtyled in ſcripture, *the hidden man of the heart;* but in an exterior circumſtance, a circumſtance, which in regard to him is merely accidental, a circumſtance, of which it may be impoſſible for him to be apprized."—And ſo we may ſay, may "his belief and obedience of the goſpel," be merely accidental, and depending on the circumſtance of his being born and educated in a Chriſtian country, yet not the leſs acceptable to God, or beneficial to himſelf on that account. But the author of the work, to to which I am now alluding, calls it "an abſurdity to make the truth of God's promiſes depend on circumſtantials;" and to him "nothing is more evident, than that the eſſence of Chriſtianity, abſtractedly conſidered, conſiſts in the ſyſtem of doctrines and duties revealed by our Lord Jeſus Chriſt, and that the eſſence of the Chriſtian character

* See *Lectures on Eccleſiaſtical Hiſtory*, by George Campbell, D. D. Principal of Mariſchal College, Aberdeen. Vol. I. p. 86, &c.

"racter conſiſts in the belief of the one, and the "obedience of the other." Although we acknowledge in general the truth of this obſervation, we cannot ſee much propriety, or any advantage ariſing to religion, in thus ſplitting it into *eſſentials* and *circumſtantials*, for the ſake of weighing the one againſt the other; becauſe there is much danger of not making a proper diviſion: And ſo by miſtaking the nature of what is *eſſential*, and what *circumſtantial*, we may throw into the one ſcale, what ſhould be placed in the other, and thereby make a ſeparation of what God has been pleaſed to join together for our comfort and inſtruction. It was therefore well obſerved by a learned and ingenious author,* that "as it is one of the peculiar weakneſſes of human "nature, when upon a compariſon of two things, "one is found to be of greater importance than the "other, to conſider this other as of ſcarce any im-"portance at all; it is highly neceſſary, that we "remind ourſelves, how great preſumption it is, to "make light of any inſtitutions of Divine appoint-"ment; that our obligations to obey all God's "commands whatever are abſolute and indiſpen-"ſible; and that commands merely poſitive, admit-"ted to be from him, lay us under a moral obliga-"tion to obey him—an obligation moral in the "ſtricteſt and moſt proper ſenſe."

Hence

* Biſhop Butler, in his *Analogy, &c.* p. 193 of the fifth edition—a work which contains much elaborate reaſoning in favour of *revelation*, yet ſurely aſcribes by far too much conſequence to its pretended rival, the light or religion of *nature*.

Hence it would appear, that there is not ſo much ground as is generally imagined for the common diſtinction of *moral* and *poſitive* duties; which, being both alike founded in the will and revelation of God, muſt be equally binding on man, and can admit of no other variety of obligation on our part, than what is determined by our Lord's own deciſion of this matter—"Theſe ought ye to have done, and "not to leave the other undone."* If we ſee ſufficient reaſon to embrace the religion of Chriſt, as the only ground, on which we can hope for ſalvation and happineſs, we muſt alſo be convinced, that in order to promote that important end, it muſt be received whole and entire; as a combined "ſyſtem of "doctrines and duties," requiring our "belief of "the one, and obedience of the other," without any other reference to our judgment and diſcretion, than what is neceſſary for our diſcovering, that theſe "doctrines and duties were revealed by our Lord "Jeſus Chriſt," either immediately while he ſojourned on earth, or after his aſcenſion into heaven, by means of the Holy Spirit, who was "to guide "his apoſtles into all truth."

So far then we are agreed with the learned *Lecturer on Eccleſiaſtical Hiſtory*, whoſe words I have now quoted, though we ſhall afterwards have frequent occaſion to differ from him. In his ſubſequent deſcription of what he deemed to be the "eſſence of "Chriſtianity,"

* St. Mat. xxiii. 23.

"Chriſtianity," we think, he ought to have mentioned, what he could not but know, that a part of the "ſyſtem of duties," revealed by the Holy Spirit to our Lord's apoſtles, and expreſsly enjoined by one of them, was obedience and ſubmiſſion to thoſe who have a right to "guide or rule over us, and to "watch for our ſouls:"* And as it is impoſſible, that ſuch a right as this can be poſſeſſed by any man, or order of men, who have not derived it from the great Shepherd and Biſhop of ſouls, in the way that he appointed for the tranſmiſſion of it, we cannot but conſider it as a matter of the higheſt importance to aſcertain, as far as we are able, in what form of church government this right was originally inveſted, becauſe to that government alone can ſuch obedience and ſubmiſſion be due.

On this point, our *Eccleſiaſtical Lecturer* is obliged to allow—"that a *certain external model* of go-"vernment muſt have been originally adopted for "the more effectual preſervation of the evangelical "inſtitution in its native purity, and for the care-"ful tranſmiſſion of it to after ages."† And when there were ſuch ſtrong reaſons for the original adoption of a "certain external model of government," it may well be preſumed, that the apoſtles, ſuppoſing them to have been only poſſeſſed of common judgment, without the benefit of inſpiration, could not fail, as governors of the church, to take the moſt

* Heb. xiii. 17. † Vol. I. p. 87.

moſt effectual ſteps for the future eſtabliſhment of what was ſo neceſſary to be adopted. Nay ſo much was even Dr. Campbell convinced of the neceſſity of ſuch an apoſtolic inſtitution of government, that he pronounces "any preſumptuous encroachment on "what is evidently ſo inſtituted, to be juſtly repre-"henſible in thoſe who are properly chargeable "with ſuch encroachment, as is indeed any viola-"tion of order, and more eſpecially when the vio-"lation tends to wound charity, and to promote di-"viſion and ſtrife." Happy had it been for the church in this kingdom, if what is here obſerved had been duly attended to by thoſe from whom the author of this juſt remark derived his miniſtry.—Yet, as if afraid that he had gone too far in cenſuring ſuch preſumptuous encroachment as juſtly reprehenſible, he immediately adds—"But the repre-"henſion can affect thoſe only who are conſcious of "the guilt; for the fault of another will never fruſ-"trate to me the divine promiſe given by the Meſ-"ſiah, the great interpreter of the Father, the "faithful and true Witneſs to all indiſcriminately, "without any limitation, that he who receiveth his "teſtimony hath everlaſting life."

There is a ſenſe, in which part of this reaſoning may be received as well-founded; but we cannot ſo eaſily perceive the connection, by which the following concluſion is drawn from it. "I may be de-"ceived," ſays the author, "in regard to the pre-"tenſions of a miniſter, who may be the uſurper of

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"a character, to which he has no right. I am no "antiquary, and may not have either the know- "ledge, or the capacity neceſſary for tracing the "faint outlines of ancient eſtabliſhments, and forms "of government, for entering into dark and criti- "cal queſtions about the import of names and titles, "or for examining the authenticity of endleſs genea- "logies; but I may have all the evidence that *con-* "*ſciouſneſs* can give, that I thankfully receive the "teſtimony of Chriſt, whom I believe and love and "ſerve."*

But ſurely this all-ſufficient *conſciouſneſs* muſt ariſe from ſome ſource or other: and where there is a want of the "knowledge or capacity neceſſary" for ſuch inquiries as are here alluded to, there muſt be an implicit reliance on the ſkill and fidelity of thoſe teachers or ſpiritual guides, who ought to ſerve as "eyes to the blind, and feet to the lame," who ſeem to be particularly pointed out for that purpoſe in the authoritative direction delivered to God's people in theſe words—"Thus ſaith the Lord, ſtand "ye in the ways and ſee, and aſk for the old paths, "where is the good way, and walk therein, and ye "ſhall find reſt for your ſouls."† There were many, no doubt, in the days of Jeremiah, who might have availed themſelves of this plea, that "they were no "antiquaries, and had neither the knowledge, nor

* Vol. I. p. 88. † Jer. vi. 16.

"capacity that was neceſſary" for ſuch laborious and uſeleſs inveſtigation. Yet the command is general, and ſufficient inſtruction given, how to proceed in diſcharging the duty enjoined. There is a "good way" pointed out for walking in, among the "old paths," which are to be found out by "aſking," with earneſtneſs and circumſpection.—"Stand ye in the ways, and *ſee*, and *aſk* for the old "paths."—"Aſking" implies ſome perſon or thing, of whom enquiry may be made; as where the children of Iſrael were commanded to "aſk their fa-"thers," and to "aſk of the days that were paſt," for ſuch information as was neceſſary for directing their conduct. The ſame inſtructive information may ſtill be obtained, if we are at due pains to apply for it, and do not truſt too much to that inward "conſciouſneſs," which often promiſes reſt to the ſoul, without the trouble of any outward inquiry about "coming" to that Saviour, in the way and manner which he has preſcribed, who alone can beſtow this ineſtimable bleſſing, and "give reſt to "the ſoul that is weary and heavy laden."*

Having therefore already conſidered his holy religion, the only way in which we can "come to him" for ſpiritual reſt and comfort, as, like himſelf—"the "ſame yeſterday, to-day, and for ever;" and being I hope, well convinced, that it ought to be received and

* St. Mat. xi. 29.

and embraced, juſt as it is repreſented and held out in the ſcriptures of truth, without "adding thereto, "or diminiſhing from it," we ſhall now proceed, in conſequence of what has been ſaid, to eſtabliſh another no leſs evident and important fact, which ſhall be the ſubject of the following chapter.

CHAPTER II.

THE CHURCH OF CHRIST, IN WHICH HIS RELIGION IS RECEIVED AND EMBRACED, IS THAT SPIRITUAL SOCIETY, IN WHICH THE MINISTRATION OF HOLY THINGS IS COMMITTED TO THE THREE DISTINCT ORDERS, OF BISHOPS, PRIESTS AND DEACONS, DERIVING THEIR AUTHORITY FROM THE APOSTLES, AS THOSE APOSTLES RECEIVED THEIR COMMISSION FROM CHRIST.

WHEN the converted Hebrews received this command from an inſpired apoſtle—"Obey them "that have the rule over you, and ſubmit your-"ſelves; for they watch for your ſouls;"* they were thereby put in mind, not only that they had ſouls to be "watched for," but alſo that the power or authority, which theſe *watching* rulers had over them,

* Heb. xiii. 17.

them, was of a ſpiritual nature, and ſuch as had relation to that ſpiritual life, which after being begun on earth, was intended to laſt for ever in heaven.—This ſingle obſervation preſents us with a juſt view of the difference between theſe two ſorts of government, which have the things of earth, and the things of heaven for their ſeveral objects: A diſtinction, which St. Paul in another place ſeems to point out as worthy of our notice, when he tells us, "the "firſt man is of the earth, earthy; the ſecond man "is the Lord from heaven."* Our earthy man muſt therefore be ruled and directed by ſuch means and inſtruments, that is, by ſuch forms or modes of government as are ſuited to the various ſituations of things on this earth; where we are placed for a while, as in a ſchool of inſtruction, to fit and prepare us for a more pure and permanent ſtate in that heaven, from which came the ſecond man, the Lord, —the Almighty Reſtorer of our nature, to eſtabliſh a government ſuited to the gracious deſign of his coming, and moſt admirably calculated to qualify and diſpoſe his happy ſubjects for the poſſeſſion of that unfading inheritance reſerved for them in "his "everlaſting kingdom."

Looking forward, with prophetic eye, to the eſtabliſhment of this ſpiritual kingdom, and to the ſolemn inauguration of its heavenly King, the inſpired Pſalmiſt might juſtly ſay of it; "This is the Lord's "doing,

* 1 Cor. xv. 47.

"doing, and it is marvellous in our eyes."† The ſetting up a pure and ſpiritual kingdom in the midſt of a carnal and wicked world, and in ſpite of all the oppoſition which the prince of this world could make to it; the founding this ſpiritual building on a rock, "againſt which the gates of hell ſhould not prevail," was ſurely an aſtoniſhing exertion of divine power, and ſuch as evidently ſhewed the hand of that Almighty Lord, who can do what he pleaſeth both in heaven and in earth.

The "doings" of men are ſometimes a little "marvellous in our eyes," when we ſee them not only pulling down and deſtroying thoſe venerable fabrics of civil government, which have ſtood for ages,—the pride of human policy,—but even attempting to ſubvert the foundation of that eccleſiaſtical ſyſtem, which, reſting on the ſolid ground of divine inſtitution, is not to be altered or new modelled, as the work of human device, or in conformity to the manners, the prejudices, or civil conſtitutions of the different nations, in which the Chriſtian church has obtained a ſettlement. Here we cannot but obſerve a remarkable difference between the "doing of the Lord," and that of man, with regard to the nature of their reſpective works.—What the former does, is done at once, and produced in full perfection, according to the nature of the work, and the deſign which God has in view by

† Pſalm cxviii. 23.

by producing it. It has therefore been juſtly obſerved, that "God never made his works for man "to mend;" nor does it become a poor, dependent, fallible creature, to interfere with, or pretend to alter, the appointments of the ſupreme, all-wiſe and good Creator. It is enough for man to reform and improve himſelf, to amend what is amiſs in his own conduct, and correct thoſe errors and miſtakes, which experience will diſcover in the beſt and wiſeſt plans of government that have ever been deviſed by human ingenuity. Theſe, it ſeems, can only be brought to their admired perfection by ſlow and leiſurely degrees. Even the boaſted conſtitution of this country, which has been ſo often propoſed as a pattern to the neighbouring nations, is well known to have been the gradual work of ages, the happy conſequence of that progreſſive ſpirit of improvement, which can never be ſo properly exerciſed, as in contriving means to ſupply the defects of human foreſight, and to ſecure to ſociety the benefits ariſing from the accumulated experience of ſucceſſive generations.

All this is very proper and neceſſary to be attended to, as far as we are concerned with the works and inventions of men, and obliged to ſhew a due regard to the various ſchemes of human policy, which have been contrived, and eſtabliſhed, for thus ſecuring, as far as may be, the peace and good government of this world. But the temporal peace and proſperity of ſuch a vain and tranſitory world, cannot

not ſurely be the only, nor the principal object, which man has to regard and attend to, conſidered as a candidate for eternal happineſs in the kingdom of heaven. Viewing himſelf in this light, he cannot but ſee the neceſſity of cultivating a proper acquaintance with the laws and government of that kingdom, and of ſubmitting to that courſe of probation and diſcipline which has been appointed for the church of Chriſt, while militant here on earth, to prepare it for that triumphant ſtate, which it is at laſt to enjoy with its glorious Head in heaven.—When the pious well-diſpoſed Chriſtian ſets himſelf to acquire a proper knowledge of his duty in this reſpect; what a happy circumſtance is it for him, that the nature and conſtitution of Chriſt's kingdom, as ſettled by himſelf, were fully declared, and made known to his apoſtles; thoſe ſelect officers, to whom the original commiſſion was given, "to convert the "nations, and teach them to obſerve all things what-"ſoever he had commanded them?" On this ſubject every neceſſary information may be derived from the doctrine and practice of theſe apoſtles, as handed down in the inſpired writings of the New Teſtament, and explained and illuſtrated by the concurring teſtimony of the firſt and pureſt ages of the goſpel; all which exhibit in the cleareſt light the foundation of the Chriſtian church, the form of government eſtabliſhed in it, and the manner in which it is to be ſupported by its Divine Founder, to the end of the world.

Our

Our knowledge of all theſe circumſtances points out the peculiar nature of that ſpiritual kingdom erected by Chriſt, and ſhews how widely it differs, even in its firſt erection, from the kingdoms of this world. Their conſtitutions and forms of government are perpetually changing. What one nation adopts, another rejects: What is admired in this age, perhaps will be reprobated in the next; becauſe the mind of man is not capable of fixing to itſelf any certain ſtandard for adjuſting the merits of thoſe numberleſs political theories, which are daily getting abroad into the world. But what was beyond the compaſs of human ability has been accompliſhed by divine power and authority. The church or kingdom of God, as we have already obſerved, with reſpect to his holy religion in general, came good and perfect from his hands, and might well ſuffer, but could never be improved by the inventions of men. In tracing it to its pureſt ſource, the fountains of antiquity muſt be reſorted to, otherwiſe we ſhall ſee but darkly into the troubled waters of latter times, which faction and party have been continually ſtirring, and thereby producing endleſs diſorder and confuſion. Such muſt always be the caſe, when men attempt to form a religion, and a church for themſelves, and are not ſatisfied with what God has provided for them.

We muſt therefore endeavour to make ourſelves ſufficiently acquainted with what the goodneſs of God in this reſpect has done for the children of men;

and with the book of revelation in our hands, we ſhall be at no loſs to diſcover how well the one part of the ſacred volume agrees with the other, and both point to the ſame object under every diſpenſation; ſtill repreſenting the church or people of God as one body, actuated by one ſpirit, and eſtabliſhed in one and the ſame faith and hope. Thus looking back, with a well-directed eye, to the ſtate of the church, through its ſeveral progreſſive ſtages, from its firſt eſtabliſhment in paradiſe, and its confinement afterwards to one ſingle family in the ark, we can trace its enlargement in the poſterity of the choſen father of the faithful race, its wandering ſtate in the wilderneſs, its ſettlement in the promiſed land, and all that happened to it, till the fulneſs of time came for the manifeſtation of its God and Redeemer, who was to put his finiſhing hand to the conſtitution of this ſpiritual ſociety, and place it on a ſure and immoveable foundation. Through the whole of this extended view, one ſtriking circumſtance muſt conſtantly arreſt our attention; that under every diſpenſation of divine grace, ſome particular perſons were ſet apart for performing the ſacred rites of religion, and clothed with ſuitable authority for that purpoſe. The inſpired hiſtory ſays but little of what is called the patriarchal economy. But even in the conciſe account which is given of that period, we ſee evident marks of the divine inſtitution of ſacrifice, as the moſt eſſential part of religious worſhip, and may thence juſtly infer that a prieſthood

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was inſtituted to miniſter in holy things; ſince there was the ſame reaſon for ſetting apart certain perſons to repreſent *Chriſt* the *Prieſt*, as there was for conſtituting certain offerings to repreſent *Chriſt* the *Sacrifice*. For maintaining this conſiſtency, we have every reaſon to believe, that the right to miniſter was given to the firſt-born, as types of Him, who was to be "the Firſt-born among many brethren;" and it was on account of Eſau's deſpiſing and ſelling this right, that he was denominated "a profane "perſon;"† one who had no juſt ſenſe of God's appointment, or the regard which was due to ſacred things; for which reaſon he was ſet aſide from the office, and the honour of the prieſthood was transferred to his brother Jacob.

When we come down to the eſtabliſhment of the church under the Moſaic diſpenſation, we perceive its form and miniſtry, its authority and independence diſplayed in the cleareſt manner: And theſe things are frequently referred to in the writings of the New Teſtament, which point to the ancient conſtitution as ſtill to be maintained in all things eſſential to the being of a church. Thus viewing the divine conduct in the light which revelation throws upon it, we are taught to conſider the Jewiſh diſpenſation, as the infancy of the Chriſtian, and the Chriſtian, as the full growth, and mature perfection of the Jewiſh. But in both, the body is formed after the ſame

† Heb. xii. 16.

model; and we can trace a ſimilarity of features and lineaments, ſuch as is obſerved in the progreſſive advancement of our own bodies from infancy to manhood. To be ſure, "as the economy of "man's ſalvation forms one complete whole, it may "well be ſuppoſed, that there will be an uniformity "in its ſeveral parts;"† And when we find the God of Abraham, Iſaac and Jacob, regulating the ſervice of the Iſraelitiſh church, by the expreſs appointment of thoſe who were to miniſter in it, we may juſtly infer, that the ſame God, when manifeſted in the fleſh for its ſalvation, would adopt a ſimilar plan in the Chriſtian church; thereby ſhewing, that the "law being a ſhadow of good things to come," bore a reſemblance in all reſpects to the ſubſtance, which the goſpel exhibited. The law was adorned with a prieſthood of God's own inſtitution,—a high-prieſt, and prieſts of his own calling,—a whole tribe of Levites of his own ſelecting, ſeparated from the reſt of the people, and peculiarly ſet apart for the ſervice of the tabernacle; which, with all its holy things, was a type or figure of the body, and conſequently of the church of Chriſt. In this church therefore, "which is his body, the fulneſs of him that filleth "all in all," we may expect to find the full completion of all that was prefigured under the Moſaic economy; and as the Hebrew miniſtry was "an ordi-

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† See this argument well handled in Mr. Daubeny's excellent *Guide to the Church*, p. 26, &c.

"nance for ever," that is, for the continuance of the temple and nation of the Hebrews, ſo are the divine inſtitution, and perpetuity of the Chriſtian miniſtry, expreſſed in that commiſſion, which our Lord gave his apoſtles;—"As my Father ſent me, "even ſo ſend I you: and—lo, I am with you al- "ways, even unto the end of the world."

If we enquire into the hiſtory of theſe apoſtles, before they received this final and moſt ample commiſſion from their Lord and Maſter, we ſhall find, that when the number of his followers had conſiderably increaſed, and he was "moved with compaſſion at "ſeeing the multitudes ſcattered abroad, as ſheep "having no ſhepherd," he thought proper to "ordain twelve," as the evangeliſt tells us, "that "they ſhould be with him, and that he might ſend "them forth to preach, and to have power to heal "ſickneſſes, and to caſt out devils;" and theſe he named *apoſtles*, as being perſons peculiarly ſent with power to act in his name, and to carry on the bleſſed work, which he had ſo happily begun. Afterwards, when the harveſt became too great for ſo few labourers as theſe twelve, our Lord was pleaſed to "appoint other ſeventy alſo;" who, though of an order inferior to the *apoſtles*, as appears from their never being diſtinguiſhed by that title, were yet empowered to preach the goſpel, and to work miracles for the confirmation of their doctrine. Thus early do we obſerve a ſubordination among the miniſters of Chriſt, and a ſtriking ſimilitude between the Jewiſh

iſh church and the Chriſtian, with reſpect to their foundation and eſtabliſhment. The former was delivered from the Egyptian ſlavery by Moſes the ſervant of God; and the latter is delivered from its bondage to ſin and ſatan, a ſlavery infinitely more deplorable, by Jeſus Chriſt the Son of God. In the former, the twelve tribes were conducted by twelve officers, the heads of their ſeveral tribes, who were all ſubject to Moſes: and in the latter twelve apoſtles were appointed to guide and inſtruct the people, and themſelves to be obedient in every thing unto Chriſt. And, to complete the alluſion, our Lord's ſeventy diſciples anſwered to the ſame number of the heads of families, who were appointed according to the number of Jacob's family that went down with him into Egypt,‡ and alſo according to the number of the "ſeventy men of the el-"ders of Iſrael," who were ſolemnly ſet apart for aſſiſting Moſes in "bearing the burden of the peo-"ple."‖ Thus, as ſome of the old fathers obſerved, our Lord firſt choſe twelve apoſtles, and afterwards he added other ſeventy ſelect diſciples, that by this means, the people diſcovering the reſemblance between him and Moſes might the more readily believe him to be that Prophet, who, Moſes foretold, ſhould come.

Thus far did our Saviour collect and gather his church in his own perſon, and while his miniſtry was

‡ See Dr. Potter on Church Government, p. 49—50. ‖ Num. xi. 16. 17.

was confined to "the loſt ſheep of the houſe of "Iſrael;" on which account St. Paul calls him a "miniſter of the circumciſion," and he was frequently ſtyled—"the King of the Jews." But as his death was to take away the diſtinction between Jew and Gentile, ſo after his reſurrection he declared, that "all power was given to him in heaven and in "earth;" as a proof of which, he enlarged the power of his apoſtles, and gave them a full and abſolute commiſſion, to convert, baptize and teach, not the Jews only, but "all nations." The nature of their commiſſion is ſufficiently expreſſed by our Lord's telling them—"As my Father hath "ſent me, even ſo ſend I you;" which plainly ſhewed, that as the Father had ſent and empowered him, to collect, conſtitute and govern his church, and ordain miniſters in it, ſo he devolved this miſſion and power upon them; and as before they had been only his perſonal attendants, waiting his orders from his own mouth, they were now to ſtand in his ſtead, to be officers in truſt for the regular adminiſtration of the affairs of his kingdom, and to have authority to ſend others, for the purpoſe of carrying on and perpetuating the ſame plan which he had ſet on foot, even unto the end of the world. Though they were thus ſent by him, even as he had been ſent by the Father, yet it is certain, they could not be ſent as mediators and redeemers, as he was; for there is but "one Mediator between God and men, the "man Chriſt Jeſus." This new commiſſion therefore

fore muſt be underſtood only of the authority o government and diſcipline in the church, whic Chriſt himſelf had received of the Father, and o ordaining others to the ſame office, to which th apoſtles themſelves had been called by virtue of thei ordination. While our Lord himſelf continued perſonally preſent with them, they had a commiſſion to baptize, and preach the goſpel, and to do ſuch things as were moſt likely to gain credit to thei doctrine. But now being ſent in a more ample and ſolemn manner, to ſupply the place of their abſent Maſter, and carry on the work, which he had begun, they were empowered to convey to others that Epiſcopal Authority, which they themſelves had received from the chief Shepherd and Biſhop of ſouls; that ſo there might be a continual, uninterrupted ſucceſſion of eccleſiaſtical governors and paſtors, who, in conſequence of his gracious promiſe, were to hope for the bleſſing of his ſpiritual preſence, protection and aſſiſtance in the execution of their ſacred office, even unto the end of the world.

Thus were the apoſtles exalted to the higheſt ſtation in the church, according to the account which St. Paul gives of this matter, when he tells us—that "God hath ſet ſome in the church, firſt apoſtles."‡ He ſet them *firſt*, not only in order of time, but in dignity of office, and diſtinguiſhed them as the governors of the church, under Chriſt its

‡ 1 Cor. xii. 28.

its ſupreme Head: Which enlargement of their power we find them ſoon after exerciſing, by electing one to fill up the place of Judas, which had fallen vacant by his miſerable end, and preſcribing ſeveral rites to be obſerved by the members of their ſpiritual ſociety. But though the apoſtles were thus conſtituted the principal labourers in God's vineyard, it cannot be ſuppoſed, from the daily increaſe of the work which it required, that they could long be able to attend to all the minuter parts and branches of it. They therefore found it neceſſary, according to the model eſtabliſhed by their bleſſed Maſter, to continue that other inferior order of church officers, in which capacity themſelves had ſerved under him, while he was upon earth. Theſe are often mentioned under the title of *preſbyters* or *elders*, though the expreſs time and manner of ordaining them be not particularly recorded. Thus we are told of the apoſtles Paul and Barnabas, that in the courſe of their travels "for confirming the ſouls of the diſciples, they ordained them *elders* or *preſbyters* in every church."* St. James directs the ſick to "call for the *elders* or *preſbyters* of the church to "pray for them."† St. Peter warns thoſe to whom he wrote, to be "obedient to their *elders*, and he "exhorts theſe *elders* or *preſbyters* to feed the "flock of God which was among them."‡ St. Paul puts Titus in mind, that he "had left him," as

 biſhop,

* Acts, xiv. 23. † St. James, v. 14. ‡ 1 St. Peter, v. 1—5.

biſhop, "in Crete, that he ſhould ſet in order the "things that were wanting, and ordain *elders* in "every city."* The *elders*, in all theſe paſſages, are the ſame with *preſbyters* or *prieſts*, the ſecond order of miniſters in the church, whom we may ſuppoſe St. Paul to have had in his eye, when, after mentioning—that "God had ſet ſome in the church, "firſt apoſtles"—he added, "ſecondarily *prophets*;" the word *prophet* being often applied to ſignify a perſon acting by a divine commiſſion, and employed in God's immediate ſervice, but without conveying the idea of his foretelling future events, which is now commonly affixed to the word *prophet*.

But we have farther to obſerve, from the information given us in the hiſtory of the apoſtles, that ſoon after they had received their Epiſcopal power, they ordained another order of church miniſters, who, from the nature of their office, were peculiarly diſtinguiſhed as *deacons* or ſervants. There were ſeven of theſe ordained at firſt, becauſe the apoſtles judged ſuch a number ſufficient to ſupply the neceſſities of the church at that time. They had the charge of the poor people, and took care of the charitable collections that were made for their relief. But they had alſo authority, as they now have with their biſhop's licenſe, to preach the goſpel, and to baptize where a higher miniſter cannot be had. Thus we find Philip, who was one of them, baptizing

* Titus, i. 5.

tizing the eunuch,* while Stephen another of them ſuffered death, for preaching the goſpel to his own countrymen.† Accordingly this office was regularly continued in the church; and in every council or ſynod, mention is made of the deacons, their powers are confirmed, and their duties explained, as being the perſons alluded to, whom the apoſtle ſays, God has ſet in the church, as "thirdly *teachers.*"‡

Theſe ſeem to be all the ſtanding orders eſtabliſhed in the church; which therefore St. Paul, we ſee, diſtinguiſhes in a particular manner, by mentioning them in their regular order—"firſt apoſtles, "ſecondarily prophets, thirdly teachers:" Which three gradations of office, thus diſtinguiſhing the Chriſtian, as they had before diſtinguiſhed the Jewiſh diſpenſation, were carefully and conſtantly preſerved in the primitive church, and ſpread, with the ſpreading of the goſpel, to the very ends of the earth. In every kingdom and corner of the converted world, we find the biſhops, as the ſucceſſors of the apoſtles in all their ordinary powers, preſiding over their ſeveral portions of the flock of Chriſt; adminiſtering the ſacred rite of confirmation, as the ſeal or ſanction of admiſſion into that flock; ordaining preſbyters, as the paſtors of its ſeveral congregations, and deacons for the particular ſervices allotted to their order; and exerciſing their Epiſcopal au-

 thority,

* Acts, viii. 38. † Acts, vi and vii. ‡ 1 Cor. xii. 28.

thority, in governing and inſpecting, each his own particular dioceſe, as well as in promoting and preſerving the peace, unity and order of the whole body of Chriſtians. According to this plan of church government, ſo exactly ſimilar to that which was eſtabliſhed on a ſmaller ſcale, under the Levitical prieſthood, we find St. Paul, in that ſolemn charge which he gave to Timothy, when appointed *biſhop* of the church in Epheſus, putting him in mind, among many other things, that "he ſhould lay "hands ſuddenly on no man; that he ſhould re-"ceive no accuſation againſt a *preſbyter*, but before "two or three witneſſes; and that the *deacons* in "his church ſhould be men of ſober and orderly "converſation." Here we have a plain intimation of what was then, and afterwards to be, the form of eccleſiaſtical adminiſtration. We ſee the officers of the church diſtinguiſhed by their reſpective ſtations; the *biſhop* as governor and inſpector of a particular portion of it, anſwering to the *high-prieſt* under the law; and the *preſbyters* and *deacons*, ſubordinate miniſters in it, like the *prieſts* and *levites*: And where we find theſe orders of miniſters duly appointed, the word of God preached, and his ſacraments regularly adminiſtered, there we find the church of Chriſt, with its form, its authority, and every thing that is eſſential to its nature and conſtitution.

"The wiſdom of God," ſays an admirable writer on this ſubject, "is here very evident, in appoint-

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"ing the orders of the Chriſtian miniſtry after the "pattern of the Jewiſh church, which was of his "own appointment ſo long before. That there "might be no uncertainty in a caſe of ſuch conſe- "quence to the ſouls of men, there was no novel- "ty, but a continuation of the like adminiſtration "with that which had all along been known and ac- "knowledged in the church. *Aaron* was an *high- "prieſt*, with a miniſtry peculiar to himſelf; under "him there was an order of *prieſts*, twenty-four in "number, who ſerved *by courſe* in the daily ſacri- "fices and devotions of the tabernacle and temple; "and theſe were aſſiſted by the whole tribe of the "*Levites*. As the law had its paſſover, its baptiſms, "its incenſe, its ſacrifices, its conſecrations, its be- "nedictions, all to be realized under the ſacraments "and offerings of the goſpel, ſo its miniſtry was "but a pattern of the miniſtry which is now "amongſt us, and we cannot miſtake the one, if "we have an eye to the other; ſuch is the goodneſs "of God in directing us, through all the confuſions "of the latter days, by a rule of ſuch great antiqui- "ty, to the way of truth, and keeping us in it."*

God

* See Mr. Jones' *Eſſay on the Church*, a tract moſt warmly recommended by two very competent judges of its merit, the late Dr. Horne, biſhop of Norwich, and Dr. Horſley, now biſhop of St. Aſaph, who, in the charge which he delivered at his ſecond general viſitation of the dioceſe of Rocheſter, in the year 1800—thus addreſſes his clergy—"When by aſſiduity in "your public and private miniſtry; by the purity of your lives, and the "ſoundneſs of your doctrine, you have gained the good will and eſteem of "your pariſhioners, they will be ready to give you their attention upon a

God has many ways of directing us to what is right, but none more inſtructive, than the beautiful order and ſtriking uniformity to be obſerved through all his diſpenſations of grace and mercy, and particularly in thoſe, which are connected with the care and government of his church. There it is that men are to look for the "old paths," the good and approved way of God's appointment, that they may walk therein, and find reſt to their ſouls. But this can never be the caſe, if they take delight in following the endleſs innovations of latter times, and inſtead of ſeeking reſt in God's way, and according to his direction, are content to wander about in ways of their own deviſing, and will never allow their ſouls to reſt on the baſis of true religion. New ſchemes of faith, and falſe ſyſtems of duty are daily recommended to men's deluded fancies, and notwithſtanding all that has been ſaid, (and much has been

"ſubject, upon which the people of this country in general, much want good "teaching: I mean the nature of the church, the neceſſity of church com- "munion, and the danger of ſchiſm. Upon theſe points I know nothing "ſo well calculated for general edification, as a tract, intituled—*An Eſſay on* "*the Church*, by the late Rev. William Jones, ſome time of Pluckley in this "county, but laſt of Nayland in Suffolk. It has lately been reprinted in a "ſmall ſize and at a cheap rate, by the *Society for promoting Chriſtian know-* "*ledge*, of which the author had been many years a moſt uſeful member.— "Of that faithful ſervant of God, I can ſpeak, both from perſonal know- "ledge, and from his writings. He was a man of quick penetration, of ex- "tenſive learning, and the ſoundeſt piety. And he had, beyond any other "man I ever knew, the talent of writing upon the deepeſt ſubjects to the "plaineſt underſtandings. He is gone to his reſt, and his works, we truſt, "follow him. His *Catholic Doctrine of the Trinity*, and this *Eſſay on the* "*Church*, cannot have too wide a circulation."

been written with great clearneſs of reaſoning,) to ſhew, that the conſtitution of God's church muſt be ever conſidered, as the inſtituted means of preſerving and conveying the precious doctrines of ſalvation, from the beginning to the end of time, it is ſtill pretended, that the ſcriptures of truth give us no information on this intereſting ſubject, and preſcribe no particular form of eccleſiaſtical polity "as "neceſſary, or even more acceptable to God than "another."

In the *lectures on eccleſiaſtical hiſtory*, of which we have already taken ſome notice, it is affirmed, and "will be owned," ſays the author, "by thoſe "who, on this ſubject, are capable of examining "with coolneſs, and pronouncing with impartiality, "that we have not that ſort of information in holy "writ, from which we can with certainty form a "judgment, concerning the entire model of the "apoſtolic church. What we can learn thence on "this ſubject, we muſt collect from ſcattered hints "given, as it were, incidentally, when nothing "ſeemed leſs the intention of the writers, than to "convey to us a particular account of the plan of "the ſociety they had formed."* Whether there be any truth in this obſervation, or how much regard is due to it, may be eaſily inferred from what has been, in the foregoing pages, very briefly ſtated reſpecting the "information," which may certainly

* Dr. Campbell's Lectures, &c. vol. I. p. 96.

ly be obtained from the writings of the New Teſta-ſtament, " by thoſe who are capable of examining " with coolneſs."— And were there even leſs to be found, than is really contained in the ſacred records on the ſubject of church government, the concluſion to be drawn from this ſeeming ſilence on a matter of ſuch importance, would be very different from that, which this theological teacher has attempted to draw from it. If ſuch of the apoſtles as were employed in writing the goſpels and epiſtles that go by their reſpective names, did not think it neceſſary to mention in expreſs and poſitive terms, the plan of the ſociety which they had formed on the model laid down by their bleſſed Maſter, it is to be remembered, that the government of the church was then in the hands of the apoſtolic college, and the form and manner in which it was adminiſtered, being viſible to all who had any concern with it, there was no more occaſion for telling them what that form of government was, than there would be now, in enforcing a proper behaviour on the ſubject of this united kingdom, to tell them, that they were governed by a King, aſſiſted in his legiſlative capacity by the Lords and Commons in parliament aſſembled.

Of that which is daily exhibited in practice, there ſeems to be no neceſſity for a minute deſcription in theory; and as the practice of the apoſtles, under the immediate direction of the Holy Spirit, was perfectly ſufficient to ſhew how the church was then governed,

verned, and in what way a ſucceſſion of governors was to be continued, as their Lord had promiſed, "even unto the end of the world;" this was a matter, which, however important in itſelf, did not require to be particularly inſiſted on, in the writings of the New Teſtament, becauſe it muſt have been eaſily known and well underſtood by thoſe perſons, for whoſe immediate uſe theſe writings were originally intended. A great number of theſe were either Jews by deſcent, or proſelytes to the Jewiſh religion before they embraced the faith of Chriſt; and to people of this deſcription, the form and order of the prieſthood had long been as familiar, as the daily ſervice performed in the temple; all which they knew were to be conſidered as "types and ſha-"dows of the good things to come," under the diſpenſation of the goſpel. Viewing the religion of their fathers in this light, as nothing elſe in fact but Chriſtianity under a veil, theſe converted Jews, or Jewiſh proſelytes, would naturally infer, from the little that was ſaid on this ſubject, that the ſame *orders* of prieſthood were to be retained under the goſpel, that had been eſtabliſhed under the law; eſpecially when they *ſaw* three orders actually employed in the work of the miniſtry, and heard of certain Chriſtians "periſhing in the gainſaying of Corah;" a thing which to them muſt have appeared impoſſible, if there was not to be ſtill a ſuperior order of prieſthood in the church, the "honour of which "no man was to take to himſelf, but he that was

"called of God, as was Aaron." Even the converts from heatheniſm had been ſo long accuſtomed to higher and lower degrees, among thoſe who were appointed to direct its idolatrous ſervices, that when they ſaw the worſhip and diſcipline of the church, conducted by the three orders of *apoſtles*, *preſbyters* and *deacons*, they could not fail to believe, that this plan of eccleſiaſtical polity was to be permanent under the goſpel, as a ſimilar eſtabliſhment had been under the law while it remained in force, and that both were acceptable to that God of order from whom they proceeded.*

It is true, Dr. Campbell is at great pains to expoſe, what he thinks the abſurdity of eſtabliſhing any analogy between the prieſthood of the Old, and that of the New Teſtament; the former of which being intended to ſerve but for a time, he conſiders as "inſtrumental in uſhering a more divine and ra-"tional diſpenſation;"† *more divine* than that which *God* himſelf had inſtituted—*more rational* than that, by which the *reaſon* of his own choſen people had been ſo long directed! On this point he labours, with uncommon ardour, through a whole lecture, inveighing againſt the diſtinction between *clergy* and *laity*, and with particular ſeverity againſt, what he is pleaſed to call, "*the prieſtly pride of ſome prelati-*"*cal preachers*;"‡ where the force of the cenſure, no

* See this point very properly handled in the *Anti-Jacobin Review* of Dr. Campbell's Lectures—for June 1801.

† See his Lectures, vol. I. p. 309. ‡ Vol. I. p. 318.

no doubt, lies in the beautiful alliteration or jingle of the ſentence. Were we diſpoſed to retort in ſomething like his own ſtyle, it would not, we preſume, be difficult to ſhew, that the *pride* of *preſbytery* is much more *predominant* in theſe *prelections*, than could have been expected from a *profeſſor*, whoſe general character was ſuppoſed to place him far above the uſe of any ſuch mean unbecoming language, as that which we have now quoted. We muſt take him however, as he is repreſented to us, in this poſthumous publication, which, we are aſſured, "was left fully written out by himſelf, and in "a proper ſtate of preparation for the preſs;" and of which it is ſaid, in an advertiſement prefixed to the work, that "ſuch as are acquainted with the "ſubject, will admire the author's well-digeſted "learning, and will readily perceive the importance "of an accurate hiſtorical deduction of the progreſs "of church power, and the eſtabliſhment of a hierar-"chy, and how clear and deciſive it is, in all that "may be termed the hinge of the controverſy be-"tween High-church and others."

From this prefatory account of theſe boaſted *lectures*, and from what we have heard reported of their extraordinary merit, by thoſe who are prepared to admire and extol whatever has come from the pen of their author, it may fairly be preſumed, that they are conſidered as containing the whole ſtrength of the arguments againſt dioceſan Epiſcopacy, and that every thing which could be ſaid on the ſubject, has

has now been brought forward, "with that perſpi-"cuity, candour and moderation," which are ſaid to diſtinguiſh the writings of Dr. Campbell. It may therefore be deemed not a little preſumptuous in any one, who has not arrived at the ſame height of literary fame, to attempt a refutation of ſuch ſtrong and powerful reaſoning as might be expected from a writer, whoſe reputation has been long eſtabliſhed "in the republic of letters." The only apology I have to offer for ſuch ſeeming preſumption, ſhall be furniſhed by Dr. Campbell himſelf; who, in the introduction to his ingenious *Diſſertation on Miracles*, alluding to *Mr. Hume*, as "a ſubtle and "powerful adverſary," makes this modeſt acknowledgement, which I ſhall beg leave to apply to my own caſe:—"With ſuch an adverſary," as Dr. Campbell, "I ſhould on very unequal terms enter the "liſts, had I not the advantage of being on the ſide "of truth. And an eminent advantage this doubt-"leſs is. It requires but moderate abilities to ſpeak "in defence of a good cauſe. A good cauſe de-"mands but a diſtinct expoſition, and a fair hear-"ing; and we may ſay with great propriety, it will "ſpeak for itſelf."

To ſtrengthen this confidence in the goodneſs of the cauſe, which now claims our ſupport, I have the ſatisfaction to obſerve, that nothing has been ſaid againſt it, in theſe modern, and by ſome ſo much admired *lectures*, but what had been often ſaid before, by writers on the ſame ſide, and as often

often anſwered by others of a different perſuaſion. Even Dr. Campbell, with all his boaſted penetration, and "wonderful acuteneſs," has not been able to produce any one objection to the apoſtolic, and therefore divine inſtitution of Epiſcopacy, which had not been ſtarted by others, who preceded him in the ſame field of controverſy.* Some of their arguments he has indeed clothed with a new dreſs, and by that means has made them aſſume ſomewhat of a different form and appearance; but in ſubſtance and reality, we ſhall find them the ſame as thoſe to which we have been always accuſtomed, with the exception perhaps of one prominent and diſtinguiſhing feature, their being accompanied with a peculiar boldneſs of aſſertion, and peremptory mode of deciſion, which certainly give no addition to their intrinſic value, or to their effect in proving the truth of what is thus aſſerted.

Such then being the nature of the work we have to examine, the materials of which have been furniſhed by other hands, and only put together by this eminent artiſt, we need only look back to the accounts of thoſe, who have already inſpected them, and

* In proof of this, it might eaſily be ſhewn, how much he has borrowed, not only from *Blondel*, *Salmaſius* and other foreigners, but alſo from writers in the Engliſh language, ſuch as *Cartwright*, *Clarkſon*, *Baxter*, *Lord King*, author of an *Enquiry into the Conſtitution, &c. of the primitive Church*; and from his own countryman *Mr. Anderſon* of Dunbarton againſt Rhind, to whom he ſeems to have been particularly indebted for ſome of his moſt violent invectives, againſt the "*High-church party*," as may be ſeen in the dedication, preface, and many other parts of *Mr. Anderſon's* work.

and ſee what opinion was given of them at the time, when they were firſt produced. Since even this learned and ſtrenuous oppoſer of Epiſcopacy has been able to ſay nothing that is new againſt it, there is no reaſon to expect, that any thing new ſhould be ſaid in its defence. As the mode of attack is ſtill the ſame, the means of repelling it muſt be the ſame likewiſe: And ſince our acute and ingenious adverſary has not condeſcended to ſtrike out any other way of aſſailing our eccleſiaſtical conſtitution, than what has been diſcovered by thoſe that went before him with the ſame hoſtile view, we muſt be content to follow him in the beaten path, which ſo many of his predeceſſors have trod, though perhaps not ſo capable as he, of giving it all the turnings and windings which are ſo curiouſly diſplayed in the *lectures* now before us.

It is proper to begin the obſervations, which we have propoſed to make on theſe theological lectures, by giving the author's own account of them. "I "intend," ſays he, in the beginning of his firſt lecture, "that the ſubject of the preſent and ſome "ſucceeding lectures, ſhall be the ſacred hiſtory, "the firſt branch of the theoretic part of the theolo- "gical courſe which claims the attention of the ſtu- "dent. This is ſubdivided into two parts: the "firſt comprehends the events which preceded "the Chriſtian Æra; the ſecond thoſe which fol- "lowed. The firſt, in a looſer way of ſpeaking, "is included under the title of Jewiſh hiſtory; the

"ſecond

"ſecond is what is commonly denominated church "hiſtory, or eccleſiaſtic hiſtory." It is this ſecond part of his plan, with which we are more immediately concerned, and which he introduces, by telling us, towards the concluſion of his ſecond lecture: "Now indeed was formed a community of "the diſciples of Jeſus, which was called his church, "a word that denotes no more than ſociety or aſſem-"bly, and is ſometimes uſed in the New Teſtament, "with evident analogy to the common uſe, to ſig-"nify the whole community of Chriſtians conſider-"ed as one body, of which Chriſt is denominated "the Head; and ſometimes only a particular con-"gregation of Chriſtians. In this general ſociety, "founded in the unity of their faith, their hope, "their love, cemented, as it were, by a communi-"on or joint participation, as occaſion offered, in "religious offices, in adoration, *in baptiſm*, and in "the commemoration of the ſufferings of their "Lord, preſerved by a moſt friendly intercourſe, "and by frequent inſtructions, admonitions, re-"proofs when neceſſary, and even by the excluſion "of thoſe, who had violated ſuch powerful and ſo-"lemn engagements; in all this, I ſay, there was "nothing that interfered with the temporal powers." And we are ready to ſay the ſame, becauſe Chriſt himſelf aſſures us, that "his *kingdom*," which Dr. Campbell chooſes to call "the Chriſtian *common-*"*wealth*, is not of this world," and therefore, "in "no reſpect calculated to interfere with the rights "of

"princes, or afford matter of umbrage or jealou-
"ſy to the ſecular powers." But when we are told, that "this *general ſociety* is cemented by a *com-*
"*munion* or *joint participation in baptiſm*," we are at a loſs to know what is meant by this expreſſion, as connected with what follows; ſince there is ſurely no command in ſcripture, enjoining the diſciples of Jeſus to *partake jointly*, as *occaſion offers*, in *baptiſm*, although they are expreſsly commanded to partake *jointly* in what is here called, "the Commemora-
"tion of the ſufferings of their Lord." We are certain, that baptiſm is the only means, whereby members can be admitted into this ſociety; but we have never learned, that a ſet of unbaptized perſons, even though united in the belief of the goſpel, have any authority to conſtitute themſelves members of it, by baptizing one another, which would ſeem to be the Lecturer's meaning, in the paſſage which we are now conſidering.

We are alſo obliged to differ from him very widely, with reſpect to what is called the *Church*, which word, if it denotes, as he acknowledges, a *ſociety*, muſt alſo ſignify, not a caſual *aſſembly*, or even a meeting of perſons by *voluntary agreement* among themſelves; but as the derivation of the original word implies, a *ſelect* ſociety, or number of people, called or ſelected, by ſome perſon or perſons having authority for that purpoſe: And as the kingdom of Chriſt is declared to be, "not of this
"world," the ſubjects of that kingdom, or the members

members of his church muſt be conſidered as *called out of* or *from the world;* called by God from "the "world that lieth in wickedneſs," that "having "delivered them from the power of darkneſs, he "may tranſlate them into the kingdom of his dear "Son."* All this ſhews the nature and juriſdiction of the church of Chriſt to be very different from that of "any private company, like a knot "of artiſts or philoſophers," to which Dr. Campbell is pleaſed to compare the ſociety founded by the Son of God for the ſalvation of mankind: a compariſon ſo unworthy of being brought forward on ſuch an occaſion, and ſo unlikely to anſwer any good end, by the terms in which it is ſtated, that we ſhould not have thought it deſerving the ſmalleſt notice, if it were not evidently intended to introduce an inquiry into the cauſes of that woful corruption, which ſoon prevailed among Chriſtians, and which, by a long and fanciful chain of connection, is traced to the primitive practice of referring their civil differences to the arbitration of their miniſters.

This practice is conſidered as a natural conſequence of St. Paul's "expoſtulation with the Co-"rinthians on the nature and dignity of their Chriſ-"tian vocation, to which it would be much more "ſuitable, patiently to ſuffer injuries, than to en-"deavour to obtain redreſs" by going to law in

* Col. i. 13.

the heathen courts. But leſt there ſhould be any miſtake on this point, by confounding matters of civil controverſy, with injuries of a more criminal nature, our Lecturer takes care to inform us, that not only "ſuch private offences. but alſo thoſe ſcan-"dals which affected the whole Chriſtian frater-"nity, were," in the apoſtolic age, "judged by "the *church*, that is the *congregation*." "Acordingly," he ſays,* "the judgment, which Paul, by "the Spirit of God, had formed, concerning the "inceſtuous perſon, he *enjoins* the church, to whom "his epiſtle is directed, that is (to uſe his own "words for an explanation) them who at Corinth "are ſanctified in Chriſt Jeſus, called to be ſaints, "to pronounce and execute. And in his ſecond "epiſtle to the ſame church,† he ſays, in reference "to the ſame delinquent—"ſufficient to ſuch a man "is the cenſure, which was inflicted by many;" "ὑπο των πλειονων—by the community—and (v. 10) "To "whom ye forgive any thing, addreſſing himſelf al-"ways to the *congregation*, I forgive alſo. We ad-"mit, with the learned Dodwell,‡ that in the cen-"ſure inflicted on the inceſtuous perſon, the Chriſ-"tians at Corinth were but the executors of the "doom awarded by the apoſtle. Nor does any one "queſtion the apoſtolic authority in ſuch matters "over both the flock and the paſtors. But from "the

* Vol. I. p, 55—56. † 2 Cor. ii. 6.

‡ De jure laicorum ſacerdotali. c. iii. §. 10.

"the words laſt quoted, it is evident, that he *ac-*
"*knowledges*, at the ſame time, the *ordinary power* in
"regard to diſcipline lodged in the *congregation;*
"and from the confidence he had in the diſcretion
"and integrity of the Corinthians, he promiſes his
"concurrence in what they ſhall think proper to
"do. 'To whom ye forgive any thing, I forgive
'alſo.' Now, though in after times the charge of
"this matter alſo came to be devolved, firſt on the
"biſhop and preſbyters, and afterwards ſolely on the
"biſhop, yet that the *people* as well as the preſby-
"ters, as far down, at leaſt, as to the middle of
"the third century, retained ſome ſhare in the de-
"ciſion of queſtions, wherein morals were imme-
"diately concerned, is manifeſt from *Cyprian's* let-
"ters ſtill extant. In his time, when congrega-
"tions were become very numerous, the inquiry
"and deliberation were holden (perhaps then more
"commodiouſly) in the eccleſiaſtical college, cal-
"led the *preſbytery*, conſiſting of the biſhop, the
"preſbyters, and the deacons. When this was
"over, the reſult of their inquiry and conſultations,
"was reported to the whole *congregation belonging to*
"*that church*, who were called together on purpoſe,
"in order to obtain their *approbation* of what had
"been done, and their conſent to the reſolution
"that had been taken; for without their *conſent*,
"no judgment could regularly be put in execution."

Such is the ſurpriſing account given of this mat-
ter in Dr. Campbell's Lectures; and ſuch the light

in which his theological ſtudents were taught to view the original conſtitution and diſcipline of the Chriſtian church!—Had ſuch an account been given by one of our modern *independents*, who boaſt of their *congregational* churches, as the only form of primitive inſtitution: Or had ſuch a lecture been read in the *Society for propagating the goſpel at home*, we ſhould have conſidered it, however ill founded and erroneous, as perfectly natural, and conſiſtent with the object and end of theſe *independent* and *miſſionary* ſchemes.* But how ſhall we diſcover or allow the merit of any ſuch conſiſtency of character, where we ſee a man of acknowledged abilities, and holding ſome of the moſt diſtinguiſhed offices, which the religious eſtabliſhment of this country has to boaſt of, yet ſupporting and recommending a ſyſtem of eccleſiaſtical order and diſcipline, almoſt as different from that which is eſtabliſhed in Scotland, as it is oppoſite to every thing of the kind to be met with in the primitive church. Have not the friends of this eſtabliſhment too much reaſon to ſuſpect that their learned Lecturer would have been one of its warmeſt opponents, had not his oppoſition been prevented by the liberal proviſion, which it held out to him, and the preferments which he ſo long enjoyed?

But

* We have heard, that *Greville Ewing*, and the *Haldenites*, hold Dr. Campbell's Lectures in high eſtimation. They have alſo been much admired and recommended by the *Monthly* and *Critical Reviewers*, who, in general, are not conſidered as very friendly either to *primitive truth*, or *order*.

But in the preceding extract from his *third Lecture*, no ſingularity of opinion ſtrikes us more forcibly, than his ſtrange inſinuation, that Cyprian, biſhop of Carthage, was no more but the paſtor of a ſingle congregation; when the keeneſt adverſaries of the Epiſcopal cauſe have been obliged to acknowledge that he was undoubtedly the fixed and permanent *moderator* of a *preſbytery*, which contained at leaſt eight congregations: And though Dr. Campbell has aſſerted it, as a thing "manifeſt from Cy-"prian's Letters," that in his time; "the *people*, "as well as the preſbyters, retained ſome ſhare in "the deciſion of queſtions, wherein morals were im-"mediately concerned," yet he has not favoured us with the quotation of a ſingle paſſage to prove the truth of his aſſertion; and we are certain, that many paſſages could be produced to evince the direct contrary, and which would completely overthrow this pretended juriſdiction of the people.

Such indeed was the remarkable humility and condeſcenſion of this primitive martyr, the venerable biſhop of Carthage, that from the time of his entering on his Epiſcopal office, as he ſays in one of his letters—"he had reſolved to do nothing in the "public affairs of the church, without the advice of "his preſbyters and deacons, and the conſent or "approbation of the people at large."* But, that this

* Quando primordio Epiſcopatus mei *ſtatuerim*, nihil ſine conſilio veſtro et ſine conſenſu plebis, mea privatim ſententia gerere. *Ep.* xiv. p. 33.

this was the effect of his own free and voluntary condeſcenſion, and what he was not bound to adhere to, if he ſaw good reaſon for acting otherwiſe, is evident from many inſtances of his future conduct, and particularly from the letters written by him, on the ſubject of reconciling thoſe, who by ſacrificing to idols, during the *Decian* perſecution, had lapſed or fallen from the communion of the church. In one of theſe letters, he threatens his preſbyters and deacons with a heavy ſentence, if they ſhould dare to tranſgreſs the rule, or order which he had ſent them, reſpecting the treatment of theſe unhappy perſons in his abſence.* Let any perſon read the letters, and try if it be poſſible to reconcile them to the character of one, who was nothing more than the paſtor of a ſingle congregation, or to diſcover any thing in them that looks like an acknowledgment on the writer's part, of that democratic influence in the adminiſtration of church diſcipline, which Dr. Campbell ſeems ſo eager to ſupport.

But we need not wonder at his making Cyprian no more than the paſtor of an *independent* congregation, who could do nothing "without their conſent," when we find him endeavouring to preſs St.

† "Interea, ſiquis immoderatus et præceps, ſive de *noſtris preſbyteris* vel *diaconis*, ſive de peregrinis, auſus fuerit, ante *ſententiam noſtram*, communicare cum lapſis, a *communicatione noſtra* reſecetur." See this ſubject diſcuſſed in a moſt ſatisfactory manner, by Biſhop Sage, in his *Principles of the Cyprianic Age*. London, 1695.

St. Paul himſelf into the ſame ſervice. For though he admits, as he could not well do otherwiſe, that the Chriſtians at Corinth, were but the executors of the doom "awarded by the apoſtle;" yet he thinks it evident, that St. Paul "acknowledged the "ordinary power in regard to diſcipline lodged in "the congregation," becauſe he told them—'To 'whom ye forgive any thing, I forgive alſo,' thus "promiſing his concurrence in what they ſhould "judge proper to do," which ſurely implies, that without his concurrence in this affair, they could do nothing; and that all their power of judging roſe from the authority, which, in this inſtance, and for particular reaſons, he was pleaſed to give them. And ſo he tells them—"to this end alſo "did I write, that I might know the proof of you, "whether ye be *obedient* in all things.† Indeed the language which the apoſtle uſes, through the whole of his diſcuſſion of this awful ſubject, plainly ſhews, that the power of excommunicating the obſtinately guilty, or re-admitting the penitent, reſted ſolely in himſelf. For "I told you before," ſays he,

† 2 Cor. ii. 9. It is well obſerved by the Anti-Jacobin Reviewer of this article, that "to whom ye forgive any thing, I forgive alſo," is certainly the language of a ſuperior to inferiors, who have no power either to puniſh, or to forgive, but what they derive from him: It is, as if the king had ſaid to the viceroy of Ireland, during the late rebellion—"I entruſt you with "the ampleſt powers for the public good: ſuch of the rebels as you ſhall "forgive, I will forgive alſo;" but will any man ſay, that in ordinary caſes, the viceroy's power, in conſequence of ſuch a ſpeech, would have been conſidered as the ſame with the Sovereign's?

he, "and foretel you as if I were preſent the ſecond "time, and being abſent, now I write to them "which heretofore have ſinned, and to all other "that if I come again, I will not *ſpare*." And again —"I write theſe things, being abſent, leſt being "preſent, I ſhould uſe *ſharpneſs*, according to *the* "*power which the Lord hath given me, to edifica-* "*tion, and not to deſtruction.*"† Though Dr. Campbell could not but perceive, that theſe expreſſions gave little countenance to his *congregational*, or *independent* ſcheme, yet by tranſlating the words ἡ ἐπιτιμια αυτη ἡ ὑπο των πλειονων—"the *cenſure* which was "inflicted by the *community*," inſtead of—"this "*puniſhment* which was inflicted of many," he would ſeem to inſinuate, that the inceſtuous perſon was excommunicated by a *vote* of the congregation; when the fact was, that without referring the matter at all to them, St. Paul himſelf had paſſed the ſentence, as he tells us in theſe words—"I verily "as abſent in body, but preſent in ſpirit, have *judg-* "*ed* already, as though I were preſent, concerning "him, that hath ſo done this deed; in the name of "our Lord Jeſus Chriſt, when ye are gathered to-"gether, and my ſpirit, with the power of our Lord "Jeſus Chriſt, to deliver ſuch a one unto Satan, "for the deſtruction of the fleſh, that the ſpirit may "be ſaved in the day of the Lord Jeſus."‡ The apoſtle then proceeds to ſhew, what ſhould be the effect

† 2 Cor. xiii. 2. 10. ‡ 1 Cor. v. 3, 4, 5.

effect of this ſentence, by enjoining thoſe to whom he wrote, to "put away from among them the "excommunicated perſon, not to keep company "with him, and with ſuch an one, no not to "eat;" which abhorrence of his company and converſation, would of courſe bring him into public *diſgrace*, and that diſgrace was the puniſhment which the Chriſtian people had to inflict, in conſequence of their apoſtle's ſentence.

But the ſtrain of declamation, in which Dr. Campbell indulges on this ſubject, ſeems all intended to afford him an opportunity, not only of giving a favourable view of the diſcipline of his own church; which, unleſs with regard to "churches and manſes, "and ſome other things of little moment," he conſiders as perhaps the moſt unexceptionable now to be met with; but alſo of repreſenting in a very different light, "the polity and diſcipline" of the Church of England, which he ſeems to think, have been "deviſed, for the expreſs purpoſe of render-"ing the clerical character odious, and the diſci-"pline contemptible." As a proof of this, he tells his audience, that "eccleſiaſtical cenſures, in En-"gland, have now no regard, agreeably to their "original deſtination, to purity and manners;" ſuppoſing, no doubt, that his preſbyterian ſtudents would never look into the *Book of Common Prayer of the Church of England*, where, in the rubric prefixed to the *communion* ſervice, and which was made a part of, and confirmed by, an act of parliament, the mi-

niſter is expreſsly ordered to admit, or not to admit to the Lord's table, according to what he knows of the life and converſation of the perſon applying for admiſſion; and in caſe of "repelling any," he is "obliged to give an account of the ſame to his or-"dinary, who ſhall proceed againſt the offending "perſon according to the canon." How then can it be ſaid, that ſuch "eccleſiaſtical cenſures have "no regard to purity and manners?" Yes—ſays Dr. Campbell—"the participation of one of the "ſacraments having been with them, by a very "ſhort-ſighted policy, perverted into a teſt for civil "offices, a miniſter may be compelled by the ma-"giſtrate, to admit a man who is well known to be "a moſt improper perſon, an atheiſt, blaſphemer, "or profligate."* The hiſtory of this *teſt*, and the cauſes, which gave riſe to it, and ſtill operate in the opinion of the legiſlature, as a ſufficient ground for its continuance, muſt have been well known to our learned profeſſor; who muſt alſo have known, had he but taken the trouble to inquire, that no ſuch compulſion as that which he ſuppoſes, is ever experienced by any miniſter of the Church of England; † and

* Vol. I. p. 72.

† See this matter very fully diſcuſſed by the learned Biſhop Sherlock, in his "Arguments againſt the repeal of the Corporation and Teſt Acts. "The teſt act," ſays that able prelate, "forces no clergyman to give the "ſacrament to atheiſts and debauchees, or any other offenders, if they be "openly and notoriouſly ſuch: and if they are ſuch only in ſecret, they are "out of the queſtion; for no clergyman's conſcience can be burdened for ad-"mitting an unknown offender to the ſacrament. If a clergyman proceed

and therefore the *coarſe* expreſſion might have been ſpared, which alludes to the *teſt*, as "a *coarſe* im-"plement of human authority, to compel a thing "of ſo delicate a nature as true religion." The *coarſeneſs* complained of, lies not in the implement, but in the diſpoſition of thoſe, who are tempted to abuſe, or apply it to a wrong purpoſe; and ſuch temptations will always occur, where the profeſſion of religion is accompanied with thoſe worldly advantages, which in ſome ſhape or other, are often connected with it, even when embraced in its greateſt purity.

Having obſerved our Lecturer taking ſo much pains to convince his pupils, that the diſcipline of his own church, though infinitely preferable to that of the Church of England, was yet far ſhort of the pure apoſtolic model, by which the *congregational* or *independent* churches are diſtinguiſhed, we might have ſuppoſed, that any farther inquiry into the original form of church government, was either quite unneceſſary, or at leaſt a matter of ſo little moment as not to require any long or ſerious diſcuſſion.—For if it be true, that all eccleſiaſtical authority is derived from the people, and that the very diſtinction

 between

"with diſcretion and charity, and according to the rules preſcribed him by "authority, he has as little to fear from a man with a place, as from a man "without one; and if he be unjuſtly and vexatiouſly ſued for doing his du-"ty, the law will give him coſts."—Such was the opinion of an Engliſh prelate, who in regard to this matter, muſt ſurely have known what was "the "law of the land," and the power of the magiſtrate, as well as any Scotch Profeſſor.

between clergy and laity, has its only foundation in the will and choice of the Chriſtian community, appointing what is proper for the preſervation of order and decency in their religious aſſemblies; in that caſe, the queſtion, whether the perſons ſet apart in the apoſtolic age for that purpoſe, were of one, or two, or three orders; or what were the powers with which they were ſuppoſed to be inveſted, is ſo frivolous in itſelf, and of ſo little weight in the ſcale of our duty as Chriſtians, as hardly to require or merit the ſlighteſt examination. Yet trifling as it muſt have appeared in the eyes of Dr. Campbell, and of ſuch of his ſtudents as viewed it in the ſame light with him, he obliged them to attend to it, through ſeven of his lectures; "the ſubject of "which," he told them, "was the internal polity "of the church, and the form ſhe has inſenſibly aſ-"ſumed; with the rules of ſubordination which "have obtained, and in many places do ſtill obtain "in the different orders."

In following him through the courſe of this inquiry, we are preſented with a regular chain of "ſteps, advancing, from preſbytery to parochial "Epiſcopacy, thence to prelacy or dioceſan Epiſco-"pacy, from that to metropolitical primacy, thence "again to patriarchal ſuperintendency," and landing at laſt in the papal ſupremacy. The firſt three of theſe ſteps, are all with which, properly ſpeaking, we are concerned, in defending our own eccleſiaſtical polity; and through theſe we ſhall endeavour to trace

trace his progreſs, with as much order as his frequent excurſions will permit. Before we are regularly introduced to the firſt ſtep of his courſe, we find ſeveral things *premiſed*, and laid down for our direction, which, as I obſerved already, would ſeem to render quite unneceſſary all that follows, reſpecting the different forms of eccleſiaſtical adminiſtration. For in the moſt unqualified language, we are plainly told, that "the terms of the goſpel covenant "are no where, in the ſacred pages, connected "with, or made to depend on, either the miniſter, "or the form of the miniſtry;"† although he had juſt before quoted our Lord's own declaration of the terms of the goſpel covenant in theſe words—"He "that believeth, and is *baptized*, ſhall be ſaved;" which ſurely implies his being baptized after the *form* and manner pointed out in the commiſſion which Chriſt gave his apoſtles, at the very time when he made this declaration. If *baptiſm* then muſt be conſidered as one of the terms, or conditions of ſalvation, how can it be ſaid to have no dependence on the miniſter, or no connection with the form of his miniſtry? Are we to underſtand our Lecturer's words, as intended to teach his pupils, that our Lord's apoſtles acquired no particular authority from the commiſſion which he gave them, for making all nations his diſciples, by baptizing them; and that the form of baptiſm laid down in that commiſſion,

† Vol. I. p. 90.

ſion, was not more valid, or more neceſſary to be obſerved, than any other form, which might be adopted for the ſame purpoſe? Then, to be ſure, the original form of government in the church is a matter of no conſequence; and it is perfectly ridiculous to give ourſelves any trouble in inquiring, or reaſoning about it. Every one that pleaſes, may take on himſelf the office of a miniſter, and every form of miniſtry is equally conſiſtent with the terms, and productive of the benefits, of the goſpel covenant.

The ſame inference muſt undoubtedly be drawn from the account which is afterwards given of the apoſtolic commiſſion, where we are told by this learned explainer of the "ſacred pages," that— "the firſt order given to the eleven to *make converts*, "*to baptize, and to teach*, carries in it nothing from "which we can diſcover, that it was a commiſſion "entruſted to them excluſively as apoſtles or mini- "ſters, and not given them alſo as Chriſtians; and "that the apoſtles were particularized, becauſe beſt "qualified, from their long attendance on Chriſt's "miniſtry, for promoting his religion in the world, "but not with a view to exclude any Chriſtians, "who were capable, from co-operating with them "in the ſame good cauſe."† We had juſt before been told of a "ſimilitude taken from temporal "things," for the better illuſtration of this dark and difficult ſubject; and by the help of a little freedom of

† Vol. I. p. 118.

of the ſame kind, in which, we hope, there is no harm, we now diſcover, that Dr. Campbell's ſo long poſſeſſing the theological chair in Mariſchal College, and inſtructing his pupils in the knowledge of ſound divinity, was not in conſequence of his having received any commiſſion or authority for that purpoſe, but merely becauſe he was "beſt qualified" for diſcharging the duties of the office, and none elſe were "capable of co-operating with him in the "ſame good cauſe."†

But that the opinion, which led to this ſimilitude, was the "conſtruction put upon the apoſtolic charge, "in the days of the apoſtles," we are told, "appears not improbable, from the ſubſequent part "of the ſcripture hiſtory; for Philip the deacon bap-"tized the Ethiopian eunuch; Peter truſted the "charge

† This point is well illuſtrated by another "ſimilitude," which the Anti-Jacobin reviewer of Dr. Campbell's work, thus happily makes uſe of. 'It is not probable, that his Majeſty's commiſſion to the preſident of the ſupreme court of law in Scotland, *expreſsly probibits* all other lawyers from executing that office, to which it appoints him; and it is certainly not improbable, that there are many lawyers at the Scotch bar perfectly well qualified to preſide over any court of law in that part of the united kingdom. Yet what would Dr. Campbell have thought of the man, who, having formed opinions of the conſtitution of courts of law, ſimilar to thoſe which he had himſelf formed of the conſtitution of the Chriſtian church, ſhould have ſaid—"There is nothing in the commiſſion given to the *preſident* of *the court of ſeſ-ſion*, from which we can diſcover, that it is a commiſſion entruſted to him "exclufively, as a judge, and not given to him alſo as a lawyer; and that "he is particularized in it, only becauſe he is beſt qualified for diſcharging "the duties of the office, but not with a view to exclude any lawyer who is "capable, from occaſionally taking poſſeſſion of his chair, and preſiding with "authority over the court?"

" charge of baptizing Cornelius and his family, or
" the Chriſtian brethren who attended him; Ana-
" nias, a diſciple, was employed to baptize Paul;
" and Paul ſays of himſelf, that Chriſt ſent him not
" to baptize, but to preach the goſpel."

With reſpect to the firſt of theſe inſtances, it is ſaid, that " Philip, though no apoſtle, and proba-
" bly at that time no more than a deacon, (that is,
" a truſtee for the poor in matters purely ſecular)
" did all to the Ethiopian eunuch, which the apoſ-
" tles had in charge with regard to all nations. He
" converted, baptized, and taught him." And ſo he well might, when the " angel of the Lord" had ſent him on the journey, which led to this conver-ſion, and the " ſpirit" directed him how to pro-ceed in it. Our Lecturer takes no notice of this cir-cumſtance, or of the account which is given of the appointment of the ſeven deacons; who, though men " full of the Holy Ghoſt," were yet ſolemnly ordained by prayer, and the laying on of the apoſ-tles hands; which evidently ſhews, that this ſame deacon, or " truſtee for the poor," as he is here called, for the ſake of leſſening his ſacred character, was ſomething more, even in office, than thoſe, who are thought to ſupply the place of deacons under the Scotch eſtabliſhment; and being alſo directed by an immediate viſion, or inſpiration from heaven, was ſufficiently warranted in all that he did for the bene-fit of his Ethiopian convert.

A ſecond

A ſecond inſtance produced from ſcripture in ſupport of our author's opinion, reſpecting the nature of the apoſtolic commiſſion, is the relation of what happened, "when Peter was ſent to open the door "of faith to the Gentiles, by the converſion of Cor-"nelius and his family." To prepare the way for that merciful event, an angel of God was ſent to the devout centurion, not to inſtruct him directly in the faith of Chriſt, but to inform him of one, who "ſhould tell him what he ought to do." This neceſſary knowledge of his duty was to be obtained, not from the firſt well-informed Chriſtian, who could be found to impart it, but from an apoſtle of Chriſt, who was to be brought from a conſiderable diſtance for that purpoſe: Which clearly ſhews, that the commiſſion, in virtue of which the apoſtles acted, was ſo "excluſively entruſted to them as apoſtles," that not even an angel from heaven was allowed to intermeddle with any thing that belonged to it. An apoſtle therefore having been ſent for; having come to Cornelius, and having found, that "on all thoſe "in his houſe, who heard the word, the gift of the "Holy Ghoſt had been poured out" in a moſt wonderful and conſpicuous manner, he naturally puts this queſtion to "the ſix brethren who accompanied him," "—Can any man forbid water, that theſe ſhould not "be baptized, which have received the Holy Ghoſt "as well as we?" And then we read, that "he *com-*"*manded* them to be baptized in the name of the

"Lord;"† that is, he gave *authority* to those that were with him to administer the sacrament of baptism; and surely no person can doubt his right to delegate such authority, in consequence of the commission which he himself had received from Christ for that very purpose. When all these circumstances are duly considered,—the previous falling of the Holy Ghost upon these first fruits of the Gentiles,—the presence of an apostle,—the attendance of certain brethren, and an apostolic command empowering these brethren to baptize the converted family, it is hardly possible to conceive a train of facts more directly contrary to the popular claim set up by Dr. Campbell, than what appears in the history of the conversion of Cornelius, and the means by which he and his family were received into the church of Christ.

What is said of "Ananias, a disciple, being employed to baptize Paul," is as little to the purpose for which it is brought forward, since we know not of what rank in the church this disciple was, and the apostles themselves are frequently called disciples; neither is it positively said, that Ananias baptized Paul, any more than that Peter baptized Cornelius. And if Ananias saying to Paul, "arise and be baptized," proves that in consequence of this command, Paul received baptism from his hands, it may with equal reason be inferred, that Peter's commanding

† Acts, x. 47, 48.

manding Cornelius to be baptized, proves the office to have been performed by the apoſtle. In both caſes, however there was a direct communication from heaven; and when Ananias acted under divine influence, and according to what "the Lord ſaid to him "in a viſion," we cannot doubt of his having ſufficient authority for what he did, whether he was ordained or not by the hands of men; and from all that the ſacred hiſtorian tells us of him, no man can ſay, that he was not ſo ordained. Even from our Lecturer's own words—"Ananias, a diſciple, was em-"*ployed* to baptize Paul," it may be juſtly concluded, that the *diſciple* was duly *authorized* by his *Maſter*, and *Employer:* And a ſimilar inference may be drawn from what Dr. Campbell acknowledges of St. Paul's "ſaying himſelf of his own *miſſion*, that Chriſt "*ſent* him not to baptize but to preach the goſpel;" which clearly ſhews, that, ſince we are certain he *did baptize* as well as *preach*, it was the apoſtle's own opinion, that he could not regularly do either the one, or the other, without being *ſent*.

In all theſe inſtances,† produced from the ſcripture hiſtory, we have now ſeen what ground there is for the conſtruction, which our author wiſhes to ſhew was put upon the apoſtolic charge, in the days

† The ſame inſtances, and the ſame arguments founded upon them, were produced ſome years ago, for a ſimilar purpoſe, by another miniſter of the Scotch eſtabliſhment, in a work intituled—*An inquiry into the powers of Eccleſiaſtics*, &c. and which was taken due notice of, at the time of its publi-

of the apoſtles, and particularly, what was the the opinion of Chriſtians, with reſpect to the power of *baptizing*, "which," he ſays, "compared "with preaching, though a part, was but an inferi "or and ſubordinate part of an apoſtle's charge." Yet was it particularly ſpecified in the apoſtolic commiſſion, and pointed out as the inſtituted means, whereby the converted nations were to be brought to Chriſt, and entered into his ſchool, for the purpoſe of being "taught to obſerve all things whatſoever "he had commanded."— How then can it be thought, that the adminiſtration of baptiſm, was not an eſſential part of the commiſſion given to the apoſtles, and given to them excluſively, not as Chriſtians, but as apoſtles, perſons "ſent by Chriſt, even "as the Father had ſent him," with power to provide for the regular tranſmiſſion of the ſame authority to "*preach* and *baptize*, even unto the end of the "world?"

Indeed our Lecturer ſeems to have been aware of his having gone too far, in giving ſuch a degrading account of baptiſm, and in aſſigning ſuch unlimited power to the "community at large" for the adminiſtration of it; and therefore he adds a ſort of caution againſt any improper inference that might be drawn from what he had ſaid on the ſubject, by telling us, that "nothing here advanced can juſtly "be underſtood to combat the propriety of limiting, "for the ſake of diſcipline, the power of baptizing "to fewer hands, than that of preaching, when "one

"once a fixed miniſtry is ſettled in a church, and "regulations are adopted for its government."— But if it be true, as he had ſaid before, that "the "firſt order given to the eleven to *baptize*, was with "no view of *excluding* any Chriſtians, who were ca- "pable, from co-operating with them;" who are they that could afterwards pretend to alter that order, or make an *excluſion*, where none was intended? If Chriſt himſelf allowed, and gave his apoſtles authority to permit, the promiſcuous liberty of *baptizing* to all Chriſtians, who were capable of uſing it; who but theſe apoſtles, as acting for Chriſt, could with any "propriety limit" the general power, with which he had thus indulged all his capable diſciples? If Dr. Campbell's *preſbytery*, as ſucceeding to the apoſtles, or rather coming after them, (for ſtrictly ſpeaking, he allows them no ſucceſſors) did for the ſake of diſcipline, conſider ſuch a limitation proper, and make it accordingly; was not this as flagrant an encroachment upon the "rights" of the people made over to them by Chriſt, as what he ſo bitterly complains of in the Dioceſan biſhops, when they began to limit the powers, and encroach upon the rights of their brethren preſbyters? It might alſo be aſked, who they were, that could take upon them to "ſettle a fixed miniſtry in a church," different from that which the apoſtles had ſettled; or were entitled to appoint "regulations to be adopted "for its government," if all "capable Chriſtians" had an equal right to ſhare in that government, and

and none were ſet apart for judging of their brethren's capacities?

Theſe are queſtions, which our Profeſſor well knew, it would be difficult to anſwer; and conſcious, as it were, of the neceſſity of ſheltering, under ſomething like primitive authority, what he had advanced, reſpecting the right of private Chriſtians to exerciſe thoſe offices, which have long been conſidered as peculiar to a public miniſtry, he tells us—"† The doctrine I have been illuſtrating, ſo far "from being, as ſome Romaniſts ignorantly pre-"tend, one of the many novelties ſprung from the "proteſtant ſchiſm, was openly maintained at "Rome without cenſure, about the middle of the
88 "fourth century, by Hilary, a deacon of that church, "a man of erudition and diſcernment; whoſe opinion it ſeems, as here repreſented, was, that, "at "firſt for the increaſe of converts, it was allowed to "all without diſtinction, to preach, to baptize, and "to explain the ſcriptures in the church."‡ Such is

† Vol. I. p. 119.

‡ The words quoted by Dr. Campbell from the commentary of Hilary, who is uſually called the Pſeudo-Ambroſe, and which had been quoted by Mr. Anderſon of Dunbarton for the ſame purpoſe, are theſe—"Poſtquam "omnibus locis, eccleſiæ ſunt conſtitutæ, et officia ordinata, aliter compoſita "res eſt quam cœperat; primum enim omnes docebant, et omnes baptiza-"bant, quibuſcunque diebus vel temporibus fuiſſet occaſio." A little after, "Neque Petrus diaconos habuit, quando Cornelium, cum omni domo ejus "baptizavit; nec ipſe, ſed juſſit fratribus, qui cum illo ierant ad Cornelium "ab Joppe." Again, "Ut ergo creſceret plebs, et multiplicaretur, omni-"bus inter initia conceſſum eſt, et evangelizare, et baptizare, et ſcripturas "in eccleſia explanare. Such," we are told, "were the ſentiments of a re-

is the doctrine, which this author is made to teach by giving a few extracts from his expoſition of the fourth chapter of the epiſtle to the Epheſians; in which, finding a number of church officers mentioned by St. Paul, as having been given by Chriſt for the work of the miniſtry, he wiſhed to make it appear, that even in his time, they were all retained though under different names: and as the practice then was, to adminiſter baptiſm only on certain days and at ſtated ſeaſons, we can eaſily diſcover what this "man of erudition, and diſcernment" means, when he ſays—that "at firſt—all taught, and all "baptized, whenever occaſion called, without any "diſtinction of days or ſeaſons." For by this obſervation, as connected with what goes before, and follows it, we are not to underſtand, that the ſacrament of baptiſm was, at the beginning, adminiſtered

"ſpectable member of the Roman preſbytery in thoſe days;" but we are not told, what was more certain, that this ſame Hilary attached himſelf to one of the moſt violent men of thoſe days, Lucifer of Cagliari, and was ſo far from giving any countenance to the opinion, that *all* Chriſtians had a right to adminiſter the ſacraments, that he zealouſly contended for the neceſſity of re-baptizing heretics, and all thoſe, whoſe baptiſm had been in any reſpect irregular; on which account, his contemporary Jerom ſarcaſtically called him—*the Deucalion of the world.* All this, Dr. Campbell might have mentioned to his pupils, and ſhould alſo have added, what immediately follows his laſt quotation, in theſe words—"Ubi autem omnia loca circum-"plexa eſt eccleſia, conventicula conſtituta ſunt, et rectores, et cætera offi-"cia in eccleſia ordinata ſunt, ut *nullus de clero auderet, qui ordinatus non eſſet,* "præſumere officium quod ſciret non ſibi creditum vel conceſſum; et cœpit "alio ordine et providentia gubernari eccleſia, quia ſi omnes eadem poſſent, "irrationabile eſſet, et vulgaris res et viliſſima videretur."

ſtered by all Chriſtians indiſcriminately, but only that the writer of this account thought, it was then adminiſtered, as occaſion required, by all thoſe, to whom he had been alluding, the *apoſtles*, *prophets*, *evangeliſts*, *paſtors* and *teachers*, who St. Paul had ſaid, "were given by the Lord, for the perfecting "of the ſaints, for the work of the miniſtry, for "the edifying of the body of Chriſt." Whether Hilary was right or wrong, in ſuppoſing that thoſe who were thus given for the ſervice of the church, were called to it by the immediate impulſe of the Holy Spirit, and not ordained by men, we need not ſtop to enquire; ſince, if the caſe really was ſo, there could be no doubt of their having ſufficient authority for what they did, and no danger that what was done by them would not be deemed regular and valid by thoſe, who knew them to be acting under ſuch divine influence.

Not ſatisfied however with reſting the truth of his opinion on the authority of his favourite Hilary, which we ſee, affords it at beſt but a very weak and queſtionable ſupport, our Lecturer appeals next to the teſtimony of a writer, a little more ancient, and whom he treats in the ſame way, as he had treated his "reſpectable member of the Roman preſ- "bytery," by detaching a ſentence or two, without giving the whole of the argument to which they refer. This writer is Tertullian, who in his *Exhortation to Chaſtity*, inveighing againſt ſecond marriages, and having proved as he thought, that they were

were prohibited to the clergy, makes uſe of this argument for extending the prohibition to the laity, that the diſtinction which prevailed in his day between the prieſthood and the people, muſt have been only of the church's making; for, ſays he, "where there is no meeting of the eccleſiaſtical order, thou offereſt and baptizeſt, and art ſingle a "prieſt to thyſelf. But three perſons, though Lay-"men, make a church,"* as Dr. Campbell renders this laſt ſentence, and then adds—"it matters no-"thing to the preſent queſtion, that his doctrine "of the unlawfulneſs of ſecond marriages is unrea-"ſonable; it matters nothing, that his argument is "inconcluſive; we are concerned only with the "fact, to which he refers as notorious;"—whereas the truth is, that inſtead of being a *fact* at all, it is merely an *inference* drawn from very abſurd premiſes, to ſerve a particular purpoſe, and by the ſame author, who in his *Book on Baptiſm*, in anſwer to the queſtion—Who may baptize? ſays—"the chief "prieſt, who is the biſhop, has the right of giving "baptiſm, and after him the preſbyters and dea-"cons, but not without the biſhop's authority."† In theſe words, it is plainly laid down, we might

 ſay,

* Tertullian's words are—"Adeo ubi eccleſiaſtici ordinis non eſt conſeſ-"ſus, et offers, et tinguis, et ſacerdos tibi ſolus. Sed ubi tres, eccleſia eſt, "licet laici."

† His words are—"Dandi quidem jus habet ſummus ſacerdos, qui eſt "Epiſcopus, dehinc preſbyteri et diaconi, non tamen ſine Epiſcopi auctori-"tate."

ſay, as "a notorious fact," not only, that there were theſe three orders in the church, of which the biſhop was the chief, but alſo that even deacons or preſbyters could not baptize, or of conſequence perform any other miniſterial acts, but by authority derived from him. The ſame author in his *Preſcriptions againſt Heretics*, ſays—"among them a biſhop to-day "is not ſo to-morrow; a deacon to-day is a reader "to-morrow; to-day a preſbyter, a layman to-mor-"row; for they enjoin prieſtly offices even upon "laymen;"* thus pointing out as one of the groſſeſt irregularities prevalent among theſe heretics, what Dr. Campbell wiſhes to repreſent as a duty, which every private Chriſtian, if capable, is *bound* to perform.

But of all the ſtrange things advanced in this fourth lecture now under our conſideration, that which muſt excite the greateſt degree of ſurpriſe, is his attempt to repreſent the *congregational* ſcheme of eccleſiaſtical polity, which he is ſo anxious to defend, as "conformable to the doctrine of the Church of "England."† In proof of this agreement, he brings forward the latter part of her XXIII article, entituled—*Of miniſtering in the Congregation;* where it is ſaid—"thoſe we ought to judge lawfully called and "ſent, which be choſen, and called to this work, by "men, who have public authority given unto them "in

* "Nam et laicis ſacerdotalia munera injungunt.

† Vol. I. p. 93.

" in the congregation, to call and ſend miniſters in-
" to the Lord's vineyard. This," he ſays, " if it
" *mean* any thing, and be not a mere identical
" propoſition, of which, I own, it has ſome appear-
" ance, refers us ultimately to that authority, *how-*
" *ever modelled*, which ſatisfies the *people*, and is *ſet-*
" *tled among them.*" It is but fair, however, not-
withſtanding this ingenious and polite remark, to
let the Church of England ſpeak for herſelf, as moſt
likely to be the beſt interpreter of her own *meaning*.
And if we turn to her XXXVI article, which our
Lecturer has kept out of ſight, becauſe there can be
no doubt as to what it *means*, we find her there de-
claring, that—" the book of conſecration of arch-
" biſhops, and biſhops, and ordering of prieſts and
" deacons, lately ſet forth in the time of Edward the
" VI. and confirmed at the ſame time by authority
" of parliament, doth contain all things neceſſary to
" ſuch conſecration and ordering; neither has it
" any thing that of itſelf is ſuperſtitious and ungod-
" ly. And therefore whoſoever are, or ſhall be
" conſecrated or ordered according to the rites of
" that book, we decree all ſuch to be rightly, or-
" derly and lawfully conſecrated and ordered."

Now the *preface* to that book, thus confirmed
and ſanctioned, (and which *preface* is as much a part
of the doctrine of the Church of England as the
thirty-nine articles) runs in theſe terms, ſo plain,
that they cannot be miſtaken.

"It is evident unto all men, diligently reading "holy ſcripture, and ancient authors, that from the "apoſtles time there have been theſe orders of mi- "niſters in Chriſt's church, *biſhops*, *prieſts* and *dea- "cons*: Which offices were evermore had in ſuch "reverend eſtimation, that no man might preſume "to execute any of them, except he were firſt cal- "led, tried, examined, and known to have ſuch "qualities as were requiſite for the ſame; and alſo "by public prayer, with *impoſition of hands*, were ap- "proved, and *admitted thereunto by lawful authority*. "And therefore, to the intent, that theſe orders "may be continued, and reverently uſed and eſteem- "ed in the Church of England; no man ſhall be "accounted, or taken to be a lawful *biſhop*, *prieſt* or "*deacon* in the Church of England, or *ſuffered to* "*execute any of the ſaid functions*, except he be called, "tried, examined, and *admitted* thereunto, accord- "ing to the *form hereafter following*, or hath had for- "merly *Epiſcopal conſecration or ordination*." Had Dr. Campbell introduced into his lecture, this *pre- face*, as well as her *twenty-third article*, he could not have eaſily brought his pupils to believe, even on his word, that the Church of England "has not "preſumed to delineate the eſſentials of a Chriſtian "miniſtry, or to ſay any thing, which could be "conſtrued to exclude thoſe, who are governed in "a different manner from that in which ſhe herſelf "is governed."*

It

* See vol. I. p. 94.—where Dr. Campbell has evidently borrowed from

It was equally unfair in the learned Profeſſor, not to tell his youthful audience, in explaining to them the doctrine of the Church of England, that at the time when her *thirty-nine articles* were drawn up, the word *congregation* made uſe of in the *twenty-third article*, had preciſely the ſame ſignification as the word *church*, and was uſed with the ſame latitude. Indeed the two terms were at that time conſidered ſo perfectly ſynonymous, that in the tranſlations of the bible then uſed, Chriſt is called the "Head of the "*congregation*, which is his body;" and is mentioned as ſaying to Peter—"On this rock I will build "my *congregation*." To the ſame purpoſe we are told, that forty years after the drawing up of the thirty-nine articles, the word *congregation* was uſed in the canonical prayer before ſermons, lectures and homilies, in which they were directed "to pray for "the whole *congregation* of Chriſtian people diſperſ-"ed throughout the whole world."* Hence it is evident, that the meaning of the *article* in queſtion is plainly this—"It is not lawful," that is—*by the law of God*, for "any man to take upon him the "office of public preaching or miniſtering the ſa-"craments in the congregation," or "*church of* "*Chriſt*,

Mr. Anderſon of Dunbarton, who affirms—"that the 19th and 23d articles "of the Church of England are conceived in ſuch general words, on purpoſe "*that they might not be thought to exclude other churches that differ from them in* "*point of government*." p. 38 of the work already mentioned.

* See Brett's *Divine right of Epiſcopacy*, &c.

" *Chriſt*, before he be *thus* lawfully called and ſent " to execute the ſame. And thoſe we ought to " judge lawfully called and ſent," *according to the law of God*, which be choſen " and called to this " work, by men who have *thus* public authority " given unto them in the congregation," or *church of Chriſt*, " to call and ſend miniſters into the Lord's " vineyard." The *lawfulneſs* of ſuch public authority muſt mean its conformity to the *laws of God*, becauſe the biſhops and clergy aſſembled in convocation, who were the compilers of the articles, not being civil judges, had no right to declare what was lawful, by the laws of the land, or any temporal ſtatutes, but only what they deemed to be lawful, according to the laws of God, laid down in ſcripture for the ſpiritual government of his church. And as the *twenty-third* article is ſufficient to ſhew the neceſſity of ſuch a lawful commiſſion, ſo the *thirty-ſixth* article plainly declares that the perſons inveſted with ſuch commiſſion, are the *biſhops*, *prieſts* and *deacons*, who are duly conſecrated and ordered, according to the rites of the book referred to in that article; and in which book the Church of England, by her prayers to Almighty God, acknowledges her belief that every one of theſe orders was *appointed by his Holy Spirit*, and therefore was certainly of divine inſtitution. Surely then we may now leave it with our readers to determine on what ground Dr. Campbell could be juſtified in ſaying, that the Church of England

gland has "avoided limiting the Chriſtian miniſtry "to one particular model."

Whether he has done juſtice to his own church in aſſigning the ſame doctrine and conduct to her, is a point which we are not called upon to decide, although we cannot help taking notice of the unnatural aſſociation, which he endeavours to eſtabliſh between the doctrine of the Church of England, and that of the *Weſtminſter Confeſſion of Faith*, the authors of which, at the very time of compiling it, entertained ſuch a mortal enmity againſt that church, that they had ſworn in their *ſolemn league and covenant*, to "endeavour without reſpect of perſons, the extir- "pation of prelacy, with *all eccleſiaſtical* officers de- "pending on that hierarchy." It cannot be difficult to perceive, how far this *conduct* in the authors is entitled to the praiſe of "moderation," which our Lecturer beſtows on the *doctrine* of his Weſtminſter confeſſion, "which," he ſays, "is of equal "authority with us, as the thirty-nine articles are of "in England;" and then after quoting the following words from the xxvth chapter of it,—"Un- "to the catholic viſible church, Chriſt has given "the miniſtry, oracles and ordinances of God, for "the gathering and perfecting of the ſaints in this "life, to the end of the world;" he immediately adds—"And this is all that is ſaid on the ſub- "ject." We ſhould ſuppoſe however that ſomething more is ſaid on the ſubject, when in the xxviith chapter of the ſame confeſſion, we find theſe words

words—" There be only two ſacraments ordained " by Chriſt our Lord, neither of which may be diſ- " penſed by any but by a *miniſter of the word lawful-* " *ly ordained.*" And if we wiſh to know how, in their judgment, a miniſter of the word is *lawfully ordained*, we are referred by a very ſenſible and ſpirited reviewer of Dr. Campbell's lectures, to the *form of preſbyterial church government*, agreed upon by the aſſembly of divines at Weſtminſter, and of equal authority with the *Confeſſion of Faith*, where we ſhall find it decreed—that " every miniſter of " the word be ordained by *impoſition of hands*, and " prayer, with faſting, by thoſe *preaching preſbyters* " to whom it doth belong."†

The Church of England however is well able to defend the doctrine of her own *articles* and *liturgy*.—With the *Weſtminſter Confeſſion of Faith* we have at preſent no concern, farther than to take notice of Dr. Campbell's very partial appeal to its deciſion. But there is another point, which he brings forward, as particularly applicable to thoſe of the Epiſcopal perſuaſion in this country, and to which it behoves us therefore to direct our attention, with a view to defend ourſelves from the imputation of inconſiſtency, in a matter of ſuch importance. It is ſtated in the following words—" I ſhall add to theſe " the doctrine of the Epiſcopal reformed church of " Scotland, contained in a confeſſion of faith rati- " fied

† See the *Anti-Jacobin Review* for May, 1801. p. 21.

" fied by law in this country in 1567; which, " though ſet aſide in the time of the civil wars, to " make room for the Weſtminſter confeſſion, was " re-enacted after the reſtoration, and continued in " force till the abolition of prelacy at the revolution." In the very beginning of this ſtatement, we meet with an expreſſion, which muſt appear a little ambiguous, and not eaſy to be underſtood, as made uſe of by a writer of Dr. Campbell's profeſſional character.— When we look back to the date, which he fixes for the legal ratification of this confeſſion of faith, it is natural for us to aſk what he means, by ſaying, that " it contains the doctrine of the Epiſcopal reformed " Church of Scotland?" It was drawn up by thoſe early reformers who called themſelves " the congre- " gation," of which the famous John Knox was the great leader and director: And we know, that in the parliament which gave it a legal ſanction, there were ſome *biſhops*, and men of Epiſcopal principles. But could Dr. Campbell conſiſtently acknowledge, that theſe perſons were on the *reforming* ſide, or had any leading hand in bringing forward this new confeſſion, when ſuch an acknowledgement would directly fly in the face of that fundamental article of the *claim of right*, which led to " the abolition of " prelacy at the revolution," and declared " this " to be one cauſe of" ſuch abolition, that the " na- " tion had reformed from popery by *preſbyters*?"

We muſt therefore ſuppoſe, that our Lecturer's vague appellation of the "Epiſcopal reformed church

"of Scotland," can only be applicable to the ſtate of that church, at the time when ſhe was regularly formed and conſtituted, according to the true Epiſcopal model. And on this ſuppoſition we need not wonder, that her *Confeſſion of Faith* was ſet aſide to make room for that of the *Weſtminſter* reformers, who, no doubt, found their own *Confeſſion* more ſuitable to the purpoſe of that "folemn league and covenant," by which they were bound to effect, if they could, the extirpation of prelacy, and every thing connected with it. But when our Profeſſor thought proper to mention the "re-enacting of the former *con-* "*feſſion* after the reſtoration," he ſhould alſo have informed his ſtudents, that the act, which reſtored the former Epiſcopal government, declared that government to be moſt "agreeable to the word of "God." And if he had likewiſe taken notice that the re-enacting the *confeſſion* alluded to, and "con- "tinuing it in force till the revolution," was a thing far from pleaſing to the biſhops of that period; it was no more than what plainly appeared from the jealouſy which they expreſſed, in regard to the teſt act, as it was called, in 1681, which impoſed this *confeſſion* upon them, under a ſolemn oath, enforced by ſevere penalties. So great indeed was their alarm on that account, that ſome of them refuſed to take the oath in the ſenſe which was then put upon it by the enemies of the Epiſcopal eſtabliſhment, till their ſcruples were removed by an explanatory *act of council* declaring, that "though the confeſſion of 1560, "being

" being framed in the infancy of the reformation, " deſerves due praiſe, yet they were not required to " ſwear to every propoſition or clauſe in it, but on- " ly to the true proteſtant religion contained there; " and that in the *teſt* there is no encroachment upon " the intrinſic ſpiritual power of the church, as ex- " erciſed by the apoſtles, and the moſt pure and " primitive church of the three firſt centuries, nor " any danger from it to the Epiſcopal government " of this national church, which is again declared " to be moſt agreeable to the word of God."

But there would have been no occaſion for our taking any notice of this old *confeſſion*, if Dr. Campbell had not thought proper to make it the ground of a very contemptuous and unjuſt reflection conveyed in theſe words—" I recur to it the rather," ſays he, " in order to ſhew how much, on this article, " the ſentiments of our late nonjurors (for we have " none of that deſcription at preſent) differ from " the ſentiments of thoſe whom they conſidered as " their eccleſiaſtical predeceſſors, and from whom " they derived their ſpiritual pedigree."* Here are ſeveral marks of diſtinction made uſe of, and all with a view to throw ſome reproach on the perſons thus diſtinguiſhed. They are ſaid to have been *lately* nonjurors. But if they are not ſo *now*, was it fair to hold them up in ſuch an offenſive light?— They conſidered themſelves as having had " eccleſi-

* Vol. I. p. 94,—95.

" aſtical predeceſſors;" and as that implies ſuch a thing as " eccleſiaſtical ſucceſſion," nothing more was neceſſary to expoſe them to ridicule, unleſs perhaps to brand ſuch " ſucceſſion" with the odious name of " ſpiritual pedigree." Yet notwithſtanding all this load of contempt laid on the *late* nonjurors; as they have ſtill, it ſeems, ſucceſſors, whom our Lecturer afterwards diſtinguiſhes by the title of the " Scotch Epiſcopal party," he ſhould have conſidered how far they acknowledged the relation to which he alludes, before he involved them in the cenſure of " differing ſo much in their ſentiments," from thoſe, whom he, perhaps not they, " conſi- " dered as their eccleſiaſtical predeceſſors." He could not but know, that for many years after the reformation was begun in Scotland, various forms of eccleſiaſtical polity were adopted, one after another, and under as many different denominations. But did he ever hear, from ſufficient authority, that any of theſe was acknowledged by the " late non- " jurors," to have been the " Epiſcopal reformed " Church of Scotland?" Did he ever hear that the " Scotch Epiſcopal party," as he calls them, would expect to find their " eccleſiaſtical predeceſſors" in ſuch times of tumult and confuſion as exhibited nothing like a regular, well-conſtituted national church? If we come down as far as to the year 1610, when the Church of England gave her ſupport in this country to the reformation, of which ſhe has juſtly been called the bulwark, and contributed, as ſhe again

did in 1661, to the introduction of a real Epiſcopacy among us, we readily and gratefully look back to the biſhops and clergy, who were thus duly "conſecrated and ordered," as really and truly our "eccleſiaſtical predeceſſors." But we go much higher up for the fountain of our "ſpiritual pedigree," however lightly and ſarcaſtically that phraſe may be uſed by ſome, deriving it, under Chriſt's authority, *from* his apoſtles, and only *through* theſe "predeceſſors," as the intermediate channels of conveyance, which have brought it regularly down to us.

From the ſentiments of theſe our "eccleſiaſtical predeceſſors," on the article of church government, we have ſurely not departed. And though there were more ground than can be ſhewn, for bringing ſuch a charge againſt us, it would come but awkwardly from one, whoſe ſentiments, on this ſame article, differ ſo much as Dr. Campbell's evidently do differ from thoſe of *his* "predeceſſors," if he would have allowed them to be ſo called, who, on obtaining their eſtabliſhment in 1690, expreſsly declared—"that the preſbyterian government was "not only agreeable to the inclinations of the peo-"ple, but likewiſe founded on the word of God, "and therefore of divine right."† Yet this *divine right*

† Their great champion, Mr. Anderſon of Dunbarton, expreſsly declared it to be their "*firm belief*, that there is but one government by *divine right*, viz. the *preſbyterian*;" And we find him drawing this concluſion at the end of his work—"Upon the whole I conclude, that the *preſbyterian government*

right, a miniſter, and profeſſor of that ſame eſtabliſhment has rejected with diſdain, and after telling his ſtudents, that what he had advanced on that ſubject, "did not affect the lawfulneſs, or even, in "certain circumſtances, the expediency of the Epiſcopal model, it only expoſed the arrogance of "pretending to a *jus divinum*,"—leſt this ſhould be thought applicable only to the Epiſcopal pretenſion, he immediately adds—"I am ſatisfied that *no* form "of polity can plead ſuch an excluſive charter, as "that phraſe, in its preſent acceptation, is under-"ſtood to imply. The claim is clearly the offspring "of ſectarian bigotry and ignorance." Such is the language now uſed by thoſe, who are enjoying the benefits originally procured by, what, it ſeems, muſt at laſt be called, the "ſectarian bigotry and ignorance" of their predeceſſors.

Our Profeſſor indeed had told his hearers, that though it was his purpoſe, in conſidering the queſtion about the apoſtolic form of church government, "to proceed with all the candour and impartiality "of which he was capable; yet he was to ſpeak out "boldly what appeared to him moſt probable to "have been the caſe, without conſidering what ſect "or party it might either offend or gratify."† With this reſolution, he proceeds to the examination of

is of *divine* inſtitution." See p. 37 and 341 of his *Defence of the Church Government, Faith, Worſhip and Spirit of the Preſbyterians*, &c. printed at Glaſgow 1714.

† Vol. I. p. 113.

the fact, and sets out with acknowledging, "that "the apostles regularly established churches, and "settled therein proper officers or ministers,† who "were chiefly distinguished by the three terms— "bishops or overseers, presbyters or elders, and "deacons or attendants. Now the doubts that have "arisen, are chiefly concerning the two first of these "names—*bishops* and *presbyters*; and the question "is, whether they are names for the same office, "or for different offices."‡—And then he immediately adds— "This at least is the first question; "for it must be owned, that there have been some "strenuous advocates for the apostolical origin of "Episcopacy, who have entirely given up the argu- "ment founded on the names." And when the argument is thus given up, there needs no longer be any question, *first* or *last*, about that on which it is founded.

The argument maintained by those, who are advocates for the apostolical origin of Episcopacy, is not founded on names but things; and therefore the question is not, whether the church officers, called *presbyters* or elders in the apostle's days, might not also be called *bishops* or overseers, as having the oversight or charge of a certain portion of the flock of Christ; but whether in that character they had the apostolic power of ordaining others, and such authority to govern and direct the inferior overseers, as

† Vol. I. p. 117. ‡ Vol. I. p. 124, 125.

as was evidently committed to the higheſt order of church officers, who were afterwards peculiarly diſtinguiſhed by the title of *biſhops?* In the paſſage quoted by Dr. Campbell from the *Acts* of the Apoſtles,† there can be no doubt, that thoſe, who are called elders, or *preſbyters* of the church, are alſo denominated overſeers or *biſhops.* But it does not hence follow, that they had the power of ordination, or any ſuch authority as was committed to Timothy, when he was appointed to take charge of the church at Epheſus, as its proper biſhop and governor. If we only obſerve the difference in the apoſtle's directions to him, and to them, we need no other proof, that theſe preſbyters were not authorized to execute thoſe offices, for diſcharging which Timothy had been purpoſely ſet over them. In St. Paul's admonitions to them, he puts them in mind of their duty as paſtors, and warns them to "take heed to themſelves, and to all that part of God's flock," as diſtinguiſhed from the ſhepherds, which was entruſted to their care and overſight: Whereas in the charge given to Timothy, he is empowered to watch over, not the flock only, but the ſhepherds alſo, the ſubordinate clergy as well as the laity, in that part of the church committed to his inſpection.—There were ſome things, which he was not only to "command and teach," but to charge others, that they ſhould teach them alſo. Such as were propoſed for

† Acts, xx. 17. 28.

for the office of deacons, he was to prove and examine, and if found blameleſs, to admit them to it; that ſo, "by uſing the office of a deacon well, they "might purchaſe to themſelves a good degree," and in due time be found fit for a higher ſtation in the church; even for diſcharging the duties of elders or preſbyters. Againſt theſe preſbyters, Timothy was directed to "receive no accuſation, but before two "or three witneſſes: and them that ſinned he was "to rebuke before all, without preferring one be-"fore another," and like an equitable judge, "doing "nothing by partiality." In a word, he was charged to "lay hands ſuddenly on no man," that ſo by avoiding ſuch raſhneſs in exerciſing his power of ordination, he might not be a "partaker of other "mens ſins, but keep himſelf pure," from any ſuch abuſe of his authority. In this apoſtolic charge then we ſee delineated, in the moſt accurate manner, all the particulars, in which biſhops have been conſidered, ſince the days of the apoſtles, as ſuperior to preſbyters; and he, who will not acknowledge Timothy to have been biſhop at Epheſus, may as well deny, that there have ever been biſhops in any part of the world, or that there are at preſent twenty-ſix of that order in England.

But in anſwer to all this, our Lecturer holds up a part of St. Paul's account, and only one part of what the apoſtle ſays of Timothy's ordination. For —"in regard to the impoſition of hands, which is "conſidered," he ſays, "by *many*" (we would

hope the Doctor himself was one of the many) "as "a neceſſary attendant on ordination, we find this "alſo attributed to the preſbytery;"† as to which, we are told, but without any proof, that "all Chriſ- "tian antiquity concurs in affixing this name to what "may be called the conſiſtory of a particular church, "or the college of its paſtors:" therefore as Timothy was ordained by the laying on of the hands of this *preſbytery*, or college of paſtors, it could not have been to the office of a biſhop, in the proper eccleſiaſtical ſenſe of the word, ſince according to Dr. Campbell, no ſuch office was known in the church at that time. Yet he acknowledges, that "this is "the only paſſage in the New Teſtament, in which "the Greek word for *preſbytery*, is applied to a "Chriſtian council;" and if we may take the opinion of *Calvin*, as of equal weight with that of many of his followers, on the ſubject of preſbyterian ordination, he expreſsly denies, that by the *preſbytery* in this text, was meant a college of preſbyters, and reads it, as if the apoſtle had ſaid—"neglect "not the gift of the office of a preſbyter which was "given thee by prophecy, with the laying on of "hands." It has been thought by ſome, that as the apoſtles themſelves were ſometimes called elders or preſbyters, therefore a meeting of a certain number of them, for the ordination of Timothy, might properly enough be called the *preſbytery*. But as St.

† 1 Tim. iv. 14.

St. Paul, in another place,† ſpeaks of himſelf as the *ſole* ordainer of Timothy, ſo there is a difference of expreſſion in the two accounts which he gives of this matter, and from the one it appears, that Timothy was ordained *by* the putting on of the apoſtle's hands, to convey authority, and from the other, that this was done *with* the laying on of the hands of the preſbytery, as a teſtimony of their approbation.§ – Having already admitted, that at the time when St. Paul wrote his ſeveral Epiſtles, the elders or preſbyters of the church were ſometimes called *biſhops*, or overſeers of what was committed to their charge, we need hardly take notice of our Lecturer's "argument,‡ that there were but two orders "of miniſters then eſtabliſhed, becauſe Paul, in ad- "dreſſing the Philippians, expreſſes himſelf in this "manner,—To all the ſaints at Philippi, with the "biſhops and deacons."‖ For if we ſhould ſay, that they alſo had an apoſtle of their own, and therefore a biſhop "in the proper and eccleſiaſtical ſenſe of "the word," it would be no more than what St.

† 2 Tim. i. 6.

§ The Greek prepoſition διὰ, ſignifies the means, by which the authority was conveyed: the other prepoſition μετὰ, ſignifies no more than concurrence or approbation, ſuch as is ſtill given in the Church of England, where the rubric directs, that "the biſhop with the prieſts preſent, ſhall lay their "hands ſeverally upon the head of every one that receiveth the order of "prieſthood." ‡ Vol. I. p. 129.

‖ It ſhould rather be rendered "with biſhops and deacons"—as the original has not the reſtrictive articles.

Paul ſaid, when he told them, "I ſuppoſed it ne-
"ceſſary to ſend to you Epaphroditus, my brother
"and companion in labour, and fellow ſoldier, but
"your apoſtle;"† on which Jerom obſerves—"by
"degrees, in proceſs of time, others were *ordained*
"*apoſtles*, by thoſe whom our Lord had choſen, as
"that paſſage to the Philippians ſhews, 'I ſuppoſed it
'neceſſary to ſend unto you Epaphroditus your
'apoſtle;' and Theodoret gives this reaſon, why
Epaphroditus is called the apoſtle of the Philippians
—"He was entruſted with the Epiſcopal govern-
"ment, as being their biſhop." The ſame writer
tells us, ‡ "thoſe now called biſhops, were anciently
"called apoſtles; but in proceſs of time the name
"of apoſtle was left to them who were truly apoſ-
"tles, and the name of biſhop was reſtrained to thoſe
"who were anciently called apoſtles: thus Epa-
"phroditus was the apoſtle of the Philippians, Titus
"of the Cretians, and Timothy of the Aſiatics."—
Yet Dr. Campbell aſſerts, that "Theodoret was
"very much puzzled || where to find the origin of
"the office of biſhop, as the word in his time im-
"plied, when he imagined, he diſcovered it in a
"phraſe

† Phil. ii. 25. where our tranſlators have rendered it *meſſenger*.

‡ On 1 Tim. chap. iii.

|| Not more puzzled than the Doctor himſelf was, where to find the origin of the power of his *preſbytery*, when he was obliged to have recourſe to it, to what he acknowledges to be the *only* paſſage in the New Teſtament in which the word is applied to a Chriſtian council.

"phraſe, which occurs but once in the New Teſta-"ment,"* where St. Paul mentions his brethren, as the *apoſtles* of the churches. For we know that Barnabas, as well as Paul, was called an *apoſtle*, and we have ſeen Epaphroditus expreſsly mentioned, as the *apoſtle* of the Philippians, to whom Theodoret made no ſcruple to join Timothy and Titus, as the *apoſtles* of their reſpective churches in Epheſus and Crete.

We have already taken notice of the Epiſcopal authority, which was certainly committed to Timothy as biſhop of the church at Epheſus; the evidence is equally clear and irrefragable for that of Titus in Crete; to the nature and deſign of whoſe commiſſion, St. Paul refers in the plaineſt terms, when he tells him—"For this cauſe left I thee in "Crete, that thou ſhouldeſt ſet in order the things "that are wanting, and ordain elders or preſbyters, "in every city, as I had appointed thee."† As the goſpel was already planted in Crete, it may be preſumed, that ſome preſbyters had been ordained in it likewiſe; in which caſe, if they had power to ordain others, there was no occaſion to leave Titus there for the ſame purpoſe, as ſuch an invaſion of their office would have tended to promote ſtrife and contention, rather than peace and good order.—But ſuppoſing that there were no preſbyters in Crete, till Titus was left there for ordaining ſome; yet when he

* 2 Cor. viii. 23. † Titus, i. 5.

he had ordained a few, he might have gone away and left them to "ſet in order every thing that was "wanting;" to carry on all future ordinations, and govern the church by their own authority. Yet inſtead of this, in conſequence of the Epiſcopal power which had been committed to him, he is directed by St. Paul, not only "to ordain preſbyters in "every city," but alſo to "rebuke with all autho- "rity, to admoniſh heretics," and in caſe of their obſtinacy, to "reject" them from the communion of the church. In all theſe reſpects, it is evident that the authority of Titus in the church of Crete, was the ſame as that of Timothy, in the church of Epheſus. The ſame caution is enjoined to both in the important affair of ordination, whether of preſbyters, or deacons, and the ſame reaſon aſſigned for their being thus cautious, becauſe "*the* * biſhop "muſt be blameleſs,—as the ſteward of God;" and we know, it is a peculiar part of the ſteward's office to provide, inſpect, and watch over the *inferior* ſervants of the family.

When we now look back to the clear and diſtinct account, which is given of the Epiſcopal authority, in the Epiſtles of St. Paul to Timothy and Titus, and ſee theſe diſtinguiſhed miniſters of Chriſt exerciſing the power committed to them, for the edification and good government of the churches, over which they were appointed to preſide, we cannot perceive

* Not *a* biſhop, as our tranſlators have rendered it, leaving out the reſtrictive article.

perceive any "ſpecies of vanity," far leſs any "evi-"dent falſehood" in thoſe poſtſcripts ſubjoined to the Epiſtles, which ſtyle Timothy and Titus "the "firſt ordained biſhops, the one of the church of "the Epheſians, and the other of that of the Cre-"tians." Neither are we at all ſtaggered in our belief of the truth of theſe poſtſcripts, by Dr. Campbell's aſſerting, that "Timothy and Titus were not "made biſhops, till about *five* ‡ hundred years after "their death,"† when we find ſo much unexceptionable evidence to the contrary.

But ſtill our Lecturer inſiſts, that they could "not "be properly biſhops, in the modern acceptation," becauſe the powers, with which they were inveſted, were conferred upon them, not as biſhops, or fixed governors, but in their extraordinary, and temporary character of *evangeliſts*. I ſhall not ſay, that ſuch a man as Dr. Campbell would borrow this idea from writers of very inferior talents; but nothing is more certain, than its being one of the moſt hackneyed topics even in the meaneſt publications, which the two laſt centuries produced againſt the apoſtolic inſtitution of Epiſcopacy.‖ It is ſtill more ſurpriſing, that

‡ This word *five*, though not in the liſt of errata, has been ſaid to be a miſtake of the printer, and for *five*, it ſeems we ſhould read *three*; which to be ſure, would leſſen the error of the author a little as to the *date*, but could make no alteration, in our opinion, as to the *fact*, when we know ſo well that Timothy and Titus were certainly *made* biſhops in their own lifetime, as well as evangeliſts.

† P. 156.

‖ See Mr. Anderſon of Dunbarton's *Defence*, &c. who affirms, as Dr.

that ſuch an idea ſhould be adopted by the ſame author, who tells us in another of his works, that the word from which the term *evangeliſt* is derived, "relates to the firſt information that is given to a "perſon or people, that is, when the ſubject may "be properly called *news*. Thus, in the Acts," he ſays, "it is frequently uſed for expreſſing the firſt "publication of the goſpel, in a city or a village, or "amongſt a particular people."† Nay, in the very lecture now before us, he acknowledges, that the word "denotes properly, to *preach*, or declare the "good news, that is, the goſpel, to thoſe who had "before known nothing of the matter."—It is evident then, that in his opinion, the diſciples whom "Chriſt gave as evangeliſts, for the work of the mi-"niſtry," muſt have been the perſons employed, whatever was their character or ſtation, in communicating the knowledge of the goſpel to thoſe, to whom it was *news*, and who had never before heard of its glad tidings.—But how could Timothy and Titus be conſidered as *evangeliſts*, in this ſenſe of the word, to the *churches* of Epheſus and Crete, where St. Paul himſelf had been preaching the goſpel, before they were empowered to take charge of theſe churches;

Campbell does, without any proof, that "Timothy and Titus were *extraor-*"*dinary* officers, and therefore it cannot be thence inferred, that their ſuperi-"ority of power was deſigned to be perpetual." p. 104.

† See the *Preliminary Diſſertations*, prefixed to his "Tranſlation of the Goſpels." p. 293.

churches; and in that of Epheſus, there had been elders expreſsly ordained for taking heed to the flock committed to their care, and feeding them with ſound doctrine? It is true, that Timothy was directed by St. Paul to do the work of an *evangeliſt*, or *preacher* of the goſpel; but a *preaching* apoſtle or biſhop was no ſuch extraordinary character as to be inveſted, merely on that account, with a pre-eminence over the other overſeers of the church at Epheſus. If it was not then as *evangeliſts*, that Timothy and Titus were entruſted with the inſpection and government of the Epheſian and Cretian churches, it muſt have been as perſons, in whom the apoſtolic commiſſion was continued, with all the ordinary powers which were neceſſary for anſwering the purpoſe of that important commiſſion.

But it has been pretended, by thoſe who oppoſe the continuance of ſuch an apoſtolic commiſſion in the way of Epiſcopal ſucceſſion, that the apoſtles themſelves were miniſters of the ſame extraordinary character as theſe evangeliſts, whoſe office was not to be continued any longer than the firſt publication of the goſpel required. Following his predeceſſors in this beaten tract, Dr. Campbell has affirmed, that "the apoſtolate itſelf, was one of thoſe extraordina-"ry offices, which were in their nature temporary, "and did not admit ſucceſſion;" in ſupport of which very bold, if not extraordinary aſſertion, he brings forward ſeveral arguments, to which the "at-

" tention of his hearers is entreated."* Firſt—he refers them for the character of an apoſtle, to the brief deſcription given of it by St. Peter, as ſufficient to ſhew, that the office could be but tempofary, and could have no exiſtence after the extinction of that generation. The words, which are ſuppoſed to ſhew the " abſurdity, as well as arrogance of modern " pretenders,"† are thoſe made uſe of, on occaſion of the election of Matthias into the place of the traitor Judas, when Peter ſaid—" Wherefore, of theſe " men, which have companied with us all the time " that the Lord Jeſus went in and out among us, " beginning from the baptiſm of John, unto the " ſame day that he was taken up from us, muſt one " be ordained to be a witneſs with us of his reſur- " rection."‡ Is it poſſible, that our learned Lecturer could infer from theſe words, that the eſſence of the apoſtolic character conſiſted in " having ſeen " Jeſus Chriſt in the fleſh after his reſurrection,"— when we are aſſured, that " he was ſeen in the fleſh " of above five hundred brethren at once, after he " roſe from the dead," though at that time there were only eleven apoſtles?— And if he had requeſted the attention of his pupils to the nature of that commiſſion, which theſe *eleven* received from their Lord and Maſter, with the promiſe ſubjoined to it, that he was to be with *them* always, even unto the end of the world, it muſt have been no eaſy matter,

* Vol. I. p. 143. † Vol. I. p. 147. ‡ Acts, i. 21, 22.

matter, we ſhould ſuppoſe, to convince thoſe, who firmly believed the truth of this promiſe, that the eleven apoſtles could have no ſucceſſors, and their commiſſion "no exiſtence after the extinction of "that generation."

His ſecond argument, in ſupport of this opinion, is laid down in theſe words—"The apoſtles were "diſtinguiſhed by prerogatives, which did not de-"ſcend to any after them. Of this kind were—"their receiving their miſſion immediately from the "Lord Jeſus Chriſt,—the power of conferring, by "impoſition of hands, the miraculous gifts of the "ſpirit, on whomſoever they would—and the know-"ledge they had, by inſpiration, of the whole doc-"trine of Chriſt."* But if theſe "prerogatives "did not deſcend to any after them," it was not becauſe they conſtituted any eſſential part of the apoſtolic office, but only as they were qualifications peculiarly neceſſary for the diſcharge of that office, in laying the foundation of the Chriſtian church, and propagating the Chriſtian doctrine throughout the world. It was, no doubt, abſolutely neceſſary, that the *firſt* apoſtles of the Chriſtian church ſhould "receive their miſſion immediately from Chriſt him-"ſelf," becauſe there was none elſe, from whom they could receive it. But the ſame neceſſity could not be ſaid to exiſt, when they, having once been "ſent by Chriſt, even as the Father had ſent him,"

* Vol. I. p. 144.

Hooker vii. 4.

had thereby received power to continue that miſſion in ſuch a way, as that it might be regularly handed down to the end of the world. As to the miraculous powers, and inſpired knowledge of divine truth, with which the eleven apoſtles were endued in ſuch an eminent degree, it does not appear, that theſe marks of diſtinction, except perhaps in that eminence of degree, were peculiar to them; ſince we read of many others, who poſſeſſed the ſame power of working miracles, and the ſame extraordinary gifts of the ſpirit. The ſeven deacons were all "men full of the Holy Ghoſt, and wiſdom," and it is particularly mentioned of one of them, that "he did great wonders and miracles among the "people," and that his adverſaries "were not able "to reſiſt the wiſdom, and the ſpirit, by which he "ſpake."* It is evident then, that the apoſtolic office did not conſiſt in the poſſeſſion of theſe extraordinary privileges, which at the firſt ſetting out of the goſpel, for the ſake of giving power and progreſs to it, were beſtowed on many others of inferior ſtations in the church.—Theſe could not poſſibly preclude the apoſtles from having ſucceſſors in that ſuperior office, which, for anſwering all the ordinary purpoſes intended by it, was to be continued as long as the church itſelf ſhould exiſt upon earth.

Yet our Lecturer gives it, as his third argument againſt ſuch an apoſtolic ſucceſſion, that "the miſ-

"ſion

* Acts, vi. 8—10.

"ſion of the apoſtles was of quite a different kind "from that of any ordinary paſtor. It was to pro- "pagate the goſpel throughout the world, both "among Jews and pagans, and not to take the "charge of a particular flock. The terms of their "commiſſion are, Go and teach all nations: Again, "Go ye into all the world, and preach the goſpel "to every creature: No doubt they may be ſtyled "biſhops or overſeers, but in a ſenſe very differ- "ent from that in which it is applied to the inſpec- "tor over the inhabitants of a particular diſtrict.— "They were univerſal biſhops; the whole church, "or rather the whole earth, was their charge, and "they were all colleagues one of another."* All this perhaps is true with reſpect to the general nature of their commiſſion, although they might find it convenient, if not neceſſary, to aſſign to each a particular portion of the charge committed to them. It was the current report of antiquity, that they divided the earth among them; and to ſome ſuch diviſion, St. Paul ſeems to allude, where he ſays— "When James, Cephas, and John, who ſeemed to be "pillars, perceived the grace that was given unto "me, they gave to me and Barnabas the right hands "of fellowſhip, that we ſhould go unto the heathen, "and they unto the circumciſion."† The ſame St. Paul, who though not of the *eleven*, is yet acknowledged, as well as Matthias, to have been an apoſtle, aſſures us, that "he ſo ſtrove to preach the goſpel, not

* Vol. I. p. 145, 146. † Gal. ii. 9.

" not where Chriſt was named, leſt he ſhould build " upon another man's foundation :"* And we have every reaſon to believe, that the other apoſtles conducted themſelves in the ſame regular and orderly manner. No—ſays our Profeſſor—" If they had li- " mited themſelves to any thing leſs than the world, " it would have been diſobedience to the expreſs " command they had received from their Maſter, " to go into all nations, and to preach the goſpel to " every creature." But ſurely the obedience, which they owed to this command, did not require, that every individual among them ſhould actually go into all nations; and that the goſpel ſhould be preached to every creature, by *each* of the eleven apoſtles, to whom the command was given. It was enough, that no nation was omitted, no creature neglected, by the apoſtles in general, but that, as St. Paul ſays of them, " their ſound went into all the earth, and " their words unto the ends of the world."† But when this was accompliſhed by their common and united efforts, there was nothing to hinder them from exerciſing their apoſtolic authority over the churches, which they had reſpectively planted, till they ſhould find proper perſons, or " faithful " men,"‡ as St. Paul calls them, on whom they might devolve the ſame authority, with power to tranſmit it from age to age, or in the words of their Lord's promiſe—" even unto the end of the world."

As

* Rom. xv. 20. † Rom. x. 18. ‡ 2 Tim. ii. 2.

As another objection however to this plan of apoſtolic ſucceſſion, our Lecturer brings forward his fourth and laſt argument, which he ſtates in theſe words—" As a full proof that the matter was thus " univerſally underſtood, both in their own age and " in the times immediately ſucceeding, no one, on " the death of an apoſtle, was ever ſubſtituted in " his room; and when that original ſacred college " was extinct, the title became extinct with it."† But what ſignifies the extinction of the title?—Might not the ſame official powers be continued under different titles? To take another ſimilitude from temporal things; are we not accuſtomed to hear of the ſupreme civil power being enjoyed in one country by a *King*, in another by an *Emperor*, and in a third, very lately, by a *Firſt Conſul*; while each of theſe titles denotes a perſon poſſeſſed of ſupreme, and therefore very ſimilar authority? Dr. Campbell could not but know the reaſon why, as well as the time when, the title of *apoſtle* was laid aſide, and that of *biſhop* ſubſtituted in its place. Though he had quoted Theodoret, to expoſe the folly of his imagining thoſe to be biſhops, whom St. Paul deſcribed as " the apoſtles of the churches," he ſhould yet have recollected, that the ſame Theodoret mentions their ſucceſſors, as humbly abſtaining from the name of apoſtles, and contenting themſelves with that of biſhops; a title expreſſive of the care, attention

† Vol. I. p. 147.

tion and vigilance, which their office required.—To what purpoſe then was our author's remark, that "on the death of an apoſtle, no one was ever ſub-"ſtituted in his room," if by no one, he means no apoſtle? And that this was his meaning, is evident from the pains he has taken to ſhew, that neither "the election of Matthias by the apoſtles, nor the "ſubſequent admiſſion of Paul and Barnabas to the "apoſtleſhip, formed any exception to what had "been advanced; for they came not as ſucceſſors "to any one, but were ſpecially called by the Holy "Spirit as apoſtles, particularly to the Gentiles."† And if they came with apoſtolical powers, we are ready to admit, that it is of no conſequence, whether "they came as ſucceſſors to any one," or not; ſince the point in queſtion is not, whether there ſhould be now juſt *twelve biſhops* in the whole Chriſtian church, and each of them able to trace his ſucceſſion from ſome individual apoſtle; but whether in that portion of every regularly conſtituted church called a dioceſe, there always has been, from the days of the apoſtles to the preſent time, ſome eccleſiaſtical perſon, ſo far poſſeſſed of the apoſtolic commiſſion and character, as to have authority to ordain and ſuperintend the preſbyters and deacons, under his ſpiritual juriſdiction, and to aſſiſt in preſerving and continuing his own Epiſcopal order, as alſo in whatever elſe is neceſſary to the care and good go-

† Vol. I. p. 148.

government of the particular national church to which he belongs? Now the admiſſion of Paul and Barnabas to the office of apoſtles, after the number *twelve* was completed, ſettles this point, ſo far as it proves, that the apoſtolic office was not limited to thoſe, "who companied with the *eleven* all the time "that the Lord Jeſus went in and out among them," and therefore was not ſuch as neceſſarily "became "extinct," when, as our Lecturer expreſſes himſelf—"that original ſacred college was extinct."—On the contrary, we ſee an addition made to it in the caſe now before us; and though he tells us that "Paul and Barnabas were ſpecially called by the "*Holy Spirit* as apoſtles," thereby making a diſtinction, and marking a difference, as it were, between their apoſtleſhip, and that, which, he had ſaid, was "received immediately from the *Lord Jeſus Chriſt*," yet St. Paul himſelf, who beſt knew how this matter ſtood, aſſures us, that "he was an apoſtle, not "of men, neither by man, but by Jeſus Chriſt, and "God the Father;"† which not only points to the manner, in which he himſelf was called to the apoſtleſhip by the *Lord Jeſus Chriſt*, but at the ſame time clearly ſhews, that when he wrote his Epiſtle to the Galatians, there were in the church, apoſtles, who had been ordained to their office by the miniſtry of man. Such we have ſeen, was Epaphroditus, whom St. Paul calls the *apoſtle* of the Philippians.‡ Such

† Gal. i. 1.

‡ Dr. Campbell's man of diſcernment—Hilary the deacon, in his Commen-

undoubtedly were Timothy and Titus, and those brethren who are diſtinguiſhed as "apoſtles of the "churches, the glory of Chriſt."†

Where then could our Lecturer have learned, or how could he pretend to teach his pupils, that the apoſtolical office, founded on the commiſſion given by our Lord to the eleven apoſtles, "was one of thoſe "extraordinary offices, which were in their nature "temporary, and did not admit ſucceſſion?" There was a ſchool, in which this leſſon was taught, but from which we can hardly ſuppoſe, that ſuch a man as Dr. Campbell would have imbibed the ſentiments he has avowed on this ſubject. Yet when we obſerve one of the moſt ſtrenuous advocates for the papal ſupremacy poſitively aſſerting, that "biſhops "are not properly the ſucceſſors of the apoſtles, be-"cauſe the apoſtles were not ordinary, but extraor-"dinary paſtors, ſuch as from the nature of their "delegation, could have no ſucceſſors,"‡ we cannot

tary on the ſecond chapter of the Epiſtle to the Philippians, ſays expreſsly, that Epaphroditus was conſtituted their apoſtle by St. Paul himſelf: His words are, "Erat enim eorum apoſtolus, ab apoſtolo factus."

† 2 Cor. viii. 23.

‡ See Cardinal Bellarmine—De Rom. Pont. lib. iv. cap. 24—whoſe words are theſe—"Epiſcopi non ſuccedunt proprie apoſtolis, quoniam apoſtoli non "fuerunt ordinarii, ſed extraordinarii, et quaſi delegati paſtores quibus non "ſucceditur." To this authority Mr. Anderſon of Dunbarton ſeems to have referred, when, combating the argument in favour of Epiſcopacy, drawn from a ſucceſſion in the apoſtolate, he obſerved—"The church of Rome, a "ſociety of a very large extent, of a long ſtanding, and ſuch as has produce

not eaſily refrain from expreſſing our ſurpriſe at ſuch a ſtriking coincidence in opinion, between the popiſh cardinal, and the preſbyterian profeſſor; and from this, and other inſtances of a ſimilar nature, we might be inclined to ſuſpect, that between popery, and preſbytery, the difference, in many things, is not ſo great as is generally imagined.

From conſidering the nature of the apoſtolic office, as admitting no ſucceſſion, and the peculiar buſineſs of the other extraordinary miniſters called evangeliſts, as exemplified in Timothy and Titus, our author paſſes, by a natural tranſition, to what he terms, the "only one other plea of any conſe-"quence in favour of the apoſtolical antiquity of "Epiſcopacy; and which he reſerved for the laſt, "becauſe it affords an excellent handle for enquir-"ing into the real origin of ſubordination among "the Chriſtian paſtors. The plea he means, is "taken from the Epiſtles to the ſeven Aſian church-"es in the apocalypſe, addreſſed to the angels of "theſe churches ſeverally, and in the ſingular num-"ber; to the angel of the church of Epheſus, and "ſo of the reſt."† At his firſt ſetting out on this inquiry, he ſeems at a loſs what account to give of the peculiar mode of addreſs made uſe of, in theſe

 Epiſtles,

"ed not a few wiſe and great men, expreſsly contradict it, denying that any "of the apoſtles had ſucceſſors, ſave Peter in the papal chair." See his *Defence*, &c. p. 90.

† Vol. I. p. 156.

Epiſtles, but is extremely unwilling to acknowledge, that any inference can be drawn from it in favour of Dioceſan Epiſcopacy. This, he thinks, would be contrary to every juſt rule of interpretation; and yet he appears to be equally diſſatisfied with what he ſays, is "maintained by ſome zealous patrons of "the preſbyterian model," that by the *angel* is meant, according to the allegorical ſtyle, that conſiſtory of elders, called the *preſbytery*, which the better to ſhew the union that ought to ſubſiſt among the members, is here emphatically conſidered and addreſſed as one perſon. Between theſe two interpretations, which have reſpectively diſtinguiſhed the Epiſcopalian and the preſbyterian party, he chooſes to ſteer a middle courſe, and to adopt, what he calls an intermediate opinion, as appearing to him much more probable than either of the other two. "His "ſentiment therefore is, that, as in their conſiſto-"ries and congregations, it would be neceſſary, for "the ſake of order, that one ſhould preſide, both "in the offices of religion, and in their conſulta-"tions for the common good, it is their preſident "or chairman, that is here addreſſed under the "name of angel."—This opinion he afterwards illuſtrates, by comparing his chairman to the "ſpeak-"er of the Houſe of Commons, and to the prolo-"cutor of either houſe of convocation in England, "or the moderator of an eccleſiaſtical judicatory in "Scotland." The firſt of theſe compariſons is rather unlucky; as the appointment of the ſpeaker de-

depends on the will of the Sovereign, and therefore implies the acknowledgement of a *ſuperior*: And the other two offices, being of a temporary nature, were not properly adapted to the deſign of his compariſon, unleſs he had, or could have ſhewn, that theſe apocalyptic biſhops ever deſcended from their ſtation, and became common members of the preſbytery, as he knew to be always the caſe with his moderators.

It is indeed true, that the epiſtles addreſſed to the angels mentioned in the firſt three chapters of the book of the Revelation of St. John, were intended for the uſe of thoſe churches, of which theſe angels are repreſented as the directors and governors. There can be no ground to ſuppoſe, that the churches themſelves were meant by the angels, when the diſtinction between them is ſo plainly laid down in theſe words, as deſcriptive of the myſtery: —"The ſeven ſtars are the angels of the ſeven "churches, and the ſeven candleſticks, which thou "ſaweſt, are the ſeven churches."† Both being thus diſtinguiſhed by their proper emblems, the angels could not be the churches, nor any ſelect number, or collective body of men, becauſe they are conſtantly mentioned as ſingle perſons, and by a title, which was well known to bear the ſame meaning as that of apoſtle. Both are applied to ſignify a meſſenger of God: an *apoſtle* as one ſent or commiſſioned to carry his meſſage, an *angel* as employed in

† Rev. i. 20.

in telling or declaring that meſſage. The name of angel therefore was very properly applied to thoſe who immediately ſucceeded the apoſtles, in their office of preaching or publiſhing God's will to the church; and when St. Paul was employed in preaching the goſpel to the Galatians, he ſays, "they re-"ceived him as an angel of God."† This plainly ſhews that theſe angels were not only ſingle perſons, but entruſted alſo with the care and government of the ſeveral churches, of which they were called the angels: which will ſtill appear more clearly, if we conſider the ſubject of the Epiſtles addreſſed to them, and the characters, which are there given of them. On account of the authority committed to them, we find them praiſed for all the good, and blamed for all the evil, which happened in their churches.—The angel of the church of Epheſus is commended, becauſe "he could not bear them that were evil, "and had tried thoſe who ſaid they were apoſtles, "and were not ſo." Having called them to account, and examined their pretenſions, he found them to be no other than "liars," and impoſtors, and therefore executed the diſcipline of the church againſt them; in doing which, he receives approbation for diſcharging his duty. The angel of the church in Pergamos is reproved for not ſeverely cenſuring, as they deſerved, thoſe who were guilty of wicked and idolatrous practices; from which it is

† Gal. iv. 14.

is evident, that he had authority to correct ſuch diſorders. And the ſame may be ſaid of the angel of Thyatira, who is blamed for "ſuffering Jezebel, "who called herſelf a propheteſs, to teach and ſe-"duce the ſervants of Chriſt," and ſo lead them into the baſeſt idolatry. The angel of Sardis is commanded to be "watchful, and to ſtrengthen thoſe "who were ready to die;" otherwiſe our Lord threatens to "come on him as a thief, and at an "hour which he ſhould not know," plainly alluding to what he had formerly ſaid to thoſe "ſtewards, "whom he had made rulers over his houſehold, to "give them their meat in due ſeaſon."

All this is abundantly ſufficient to ſhew the office, ſtation and authority of the angels of the ſeven churches, and that we need not ſcruple to call them, with St. Auguſtine, and other ancient fathers, "the biſhops and preſidents of theſe church-"es."† If they had not been clothed with that character, it would be difficult to reconcile the charges given to them by St. John in the name of Chriſt, with that principle of equity, by which we are ſure all the divine proceedings ever have, and always will be guided. If the angels of the Aſiatic churches

† See this matter fully handled in *An Hiſtory of the Government of the Primitive Church, &c.* by Francis Brokeſby, B. D. of Cambridge, and in *A Diſcourſe of Church Government, &c.* by Dr. Potter, who has ſhewn, from the moſt early accounts of the primitive church, that biſhops were ſettled in all the ſeven churches of the Proconſular Aſia, of which Epheſus was the metropolis, at or near the time when theſe Epiſtles were written by St. John, and ſent to the angels, or biſhops, of theſe churches.

es had been invested with no more permanent power, than what is committed to the moderator of a presbytery under the Scotch establishment, it would have been hard indeed to require more of them, than their office allowed them to perform, or to condemn them for not doing what they had no right or authority to do. This would be considered as such flagrant severity and injustice in any human judicatory, that we cannot possibly suppose the most distant tendency towards it, in *his* divine administration, who is King of kings, and Lord of lords, and as "Judge of all the earth, will certainly do "right." But if the angels addressed by St. John had really the same authority over the seven churches of Asia, that was committed to Timothy and Titus, in those of Ephesus and Crete: If these angels, apostles, or bishops, had each of them a right, in virtue of his apostolic commission, to take cognizance of false and heretical doctrine, to admonish the heretic, and in case of his obstinate contempt of such admonition, to reject him from the communion of the church: if to these angels only pertained the power of ordaining presbyters and deacons in the several churches committed to their care, and when ordained, of appointing their services, inspecting their conduct, and seeing that every thing was done decently, and so as to promote order and edification: If such were the Episcopal powers committed to these angels of the Asiatic churches, which we have already seen, had been committed to Timothy in Ephesus,

Epheſus, and Titus in Crete, the careful performance of the duties ariſing from ſuch an important truſt, would no doubt procure the praiſe of their heavenly Maſter, while inattention and negligence, neither reproving what was wrong, nor rebuking the wicked, nor expelling the incorrigible, would as certainly expoſe them to the juſt reprehenſion of that divine Lord, who had employed his ſervant John thus to point out their duty, and do the ſame good office to the biſhops of the ſeven churches in Aſia, that St. Paul had done before to thoſe of Epheſus and Crete.

Our Lecturer indeed, after all he had ſaid to ſhew the reſemblance between St. John's *biſhops* in Aſia, and his own *moderators* in Scotland, acknowledges, that his opinion "is only the moſt likely conjecture "of all he has ſeen on this article, which, he owns, "does not admit ſo poſitive a proof as might be "wiſhed." And yet from proof ſo imperfect, and evidence merely conjectural, he infers, without the leaſt heſitation, that "it was doubtleſs the diſtinc-"tion of one paſtor in every church, marked by "this apoſtle, though not made by any who had "written before him, which has led Tertullian, "whoſe publications firſt appeared but about a cen-"tury after the apoſtles, to conſider him as the in-"ſtitutor of Epiſcopacy."† To prove that this was Tertullian's opinion, his words are quoted in Latin,

† Vol. I. p. 169.

with the tranſlation given of them by Bingham, in his *Antiquities of the Chriſtian Church*,† which is called "a palpable miſinterpretation of our antiquary," as by this verſion, according to our author, "Bingham avoids ſhowing, what is extremely plain from "the words, that Tertullian did not think there "was any ſubordination in the paſtors of the churches inſtituted by the other apoſtles."‡ But this perhaps would not have appeared ſo "extremely "plain" as Dr. Campbell thought it, had he not omitted the firſt clauſe of the ſentence, with which the words he has quoted have a neceſſary and evident

† Book II. chap. i. § 3.

‡ Tertullian's words are, as taken by themſelves in Dr. Campbell's quotation. "Ordo tamen Epiſcoporum ad originem recenſus in Joannem ſtabit "auctorem:" (lib. iv. adv. Marcionem) which Bingham tranſlates thus—"The order of biſhops, when it is traced up to its original, will be found "to have St. John for one of its authors." This Dr. Campbell proves to be a "palpable miſinterpretation," by the following argument. Had Tertullian ſaid—"Mundus ad originem recenſus, in Deum ſtabit creatorem," Would Bingham have rendered it—"The world, when it is traced up to its "original, will be found to have God for one of its creators? I cannot allow myſelf to think it. Yet the interpolation, in rendering *creatorem* "one of its creators, is not more flagrant, than in rendering *auctorem* one of "its authors." This reflection, we cannot help thinking too ſevere, if not *flagrantly* unjuſt. For Bingham knew well that Tertullian did not allow colleagues to God, as Creator of the world, but that he very well might aſſign and had actually aſſigned colleagues to John, as author of Epiſcopacy. And as the Latin language has no reſtrictive article, we muſt be regulated by the context, in rendering *auctorem*, either *an* author, thereby with Bingham admitting other authors, or *the* author, with Dr. Campbell, thereby reſtricting the ſenſe to one, which certainly was not Tertullian's meaning, as is evident from the connection of this quotation, with the preceding part of the paſſage, from which it is taken.

dent connection. In his controverſy with Marcion, who rejected part of the New Teſtament canon, Tertullian had been proving the novelty of this heretic's opinions, from his being unable to ſhew any church that embraced them, which could deduce its original by a deſcent of biſhops from the apoſtles; which was evidently the caſe with thoſe churches, in which the ſound apoſtolic doctrine was ſtill retained. For "let us ſee," ſays he, "what milk "the Corinthians drew from Paul, by what rule "the Galatians were reclaimed, what the Philippi-"ans, Theſſalonians and Epheſians read, what like-"wiſe our neighbour Romans ſay, to whom both "Peter and Paul left the goſpel ſealed with their "blood.— We have alſo churches founded by "John,‡ for though Marcion rejects his apocalypſe, "yet the order or ſucceſſion of biſhops in theſe "churches, when traced up to its original, will be "found to have John for its author," as being the ordainer of the firſt biſhops in the churches, which he had planted.

This, though a kind of paraphraſe of his words, is evidently Tertullian's meaning, and agrees exactly with what he ſays on the ſame ſubject in another of his works, which we have already had occaſion to mention, his "Preſcriptions againſt heretics,"

‡ Habemus et Joannis alumnas eccleſias: Nam etſi apocalypſim ejus Marcion reſpuit, ordo *tamen* Epiſcoporum ad originem recenſus, in Joannem ſtabit auctorem; where the word *tamen* evidently ſhews that the paſſage muſt have a connection with what goes immediately before.

where he challenges them to "produce the origi-
"nals of their churches, and ſhew the order of their
"biſhops ſo running down ſucceſſively from the be-
"ginning, as that every firſt biſhop among them,
"ſhall have had for his author, and predeceſſor,
"ſome one of the apoſtles, or apoſtolic men, who
"continued with the apoſtles. For in this manner
"the apoſtolic churches bring down their regiſters;
"as the church of Smyrna from Polycarp placed
"there by John, the church of Rome from Cle-
"ment ordained by Peter; and ſo do the reſt prove
"their apoſtolic original, by exhibiting thoſe who
"were conſtituted their biſhops by the apoſtles."*
Here, we ſee not only Tertullian mentioning the circumſtance of Peter ordaining Clement at Rome, as well as John placing Polycarp at Smyrna, both of whom have been always called biſhops; but that the reſt of the churches alſo had biſhops conſtituted by the apoſtles, and he expreſsly gives the very appellation of "author" to every apoſtle, or apoſtolic man, who had founded churches any where. Had Dr. Campbell acted fairly with his "young friends, "whom he had juſt before been warning to revere "truth

* Tertullian's words are theſe. "Edant ergo origenes eccleſiarum ſuarum; evolvant ordinem Epiſcoporum ſuorum ita per ſucceſſiones ab initio decurrentem, ut primus ille Epiſcopus aliquem ex apoſtolis, vel apoſtolicis viris, qui tamen cum apoſtolis perſeveraverint, habuerit auctorem, et anteceſſorem; hoc enim modo eccleſiæ apoſtolicæ cenſus ſuos deferunt, ſicut Smyrnæorum eccleſia habens Polycarpum ab Joanne conlocatum refert; ſicut Romanorum Clementem a Petro ordinatum edit; proinde utique et ceteræ exhibent, quos ab apoſtolis in Epiſcopatum conſtitutos, apoſtolici ſeminis traduces habeant." De præſcript. C. 32.

" truth above all things, wherever they found it, " and be always open to conviction," he would have laid before them this paſſage, which I have now quoted, as well as the other, and left them to determine for themſelves, without " prejudice or " prepoſſeſſion," whether there was any good ground to conclude, that Tertullian " conſidered the apoſ- " tle John as *the* inſtitutor of Epiſcopacy." And yet, had the caſe been really ſo, the cauſe of Epiſcopacy could have received no harm from it, when we find even this learned adverſary acknowledging it to be " more likely, that John, in the direction " of the Epiſtles to the ſeven churches, availed him- " ſelf of a diſtinction, which had ſubſiſted from the " beginning, than that either the church was new " modelled by this apoſtle, or that the different " apoſtles adopted different plans."† This laſt ſuppoſition indeed appears to us ſo very unlikely, we might even ſay incredible, that we have no ſcruple to reſt the inſtitution of Epiſcopacy on the ground which is here aſſigned to it; becauſe we are certain that all the apoſtles modelled the church on one and the ſame plan, even on the plan of that *diſtinction*, which had ſubſiſted from the beginning, and always " implied" that very " difference in order and " power," which our Profeſſor was ſo unwilling to acknowledge, and laboured ſo earneſtly to make his pupils diſbelieve.

In

† Vol. I. p. 171.

In the courſe of theſe labours, we have now followed him through ſuch of his lectures as ſeem to have more immediate reference to the authority of ſcripture, in aſcertaining the original conſtitution and government of the Chriſtian church: a ſubject, on which the inſpired writers give us as much clear information, as is perfectly ſufficient to guide us aright, if we will be directed by it in this inquiry; and "from which," it is our opinion, "that we can "with certainty form a judgment concerning the "entire model of the apoſtolic church." Dr. Campbell however thinks otherwiſe, and repreſents thoſe paſſages of ſcripture, which have a reference to this important ſubject, in a light very different from that in which the friends of Epiſcopacy have been taught to view them. To whom then ſhall we have recourſe, as moſt likely to point out where the truth lies between ſuch jarring opinions? To whom indeed can we apply for direction in judging of a matter of fact, ſuch as the apoſtolic conſtitution of the church, but to thoſe contemporary or early writers, who, "as to what depends on *teſtimony*," in explaining any part of ſcripture, which is thought to be doubtful, "are in every caſe, wherein no par-"ticular paſſion can be ſuſpected to have ſwayed "them, to be preferred before modern interpre-"ters, or annotators?" This is the account, which, in a work publiſhed by himſelf,† Dr. Campbell gives

† See his Preliminary Diſſertations, &c. p. 106, 107.

gives of the credit that is due to thoſe, who are called the fathers of the church; and then he adds—"I ſay not this, to inſinuate, that we can rely more "on their integrity, but to ſignify, that with them "many points were a ſubject of *teſtimony*, which, "with modern critics, are matter merely of *conjec-* "*ture*, or at moſt of abſtruſe, and critical diſcuſſion. "And every body muſt be ſenſible, that the direct "teſtimony of a plain man, in a matter which "comes within the ſphere of his knowledge, is "more to be regarded than the ſubtile conjectures "of an able ſcholar, who does not ſpeak from know- "ledge, but gives the concluſions he has drawn "from his own precarious reaſonings, or from thoſe "of others."

After ſuch a conceſſion in favour of the fathers, limited as it is in ſome points, we ſhall moſt readily liſten to their evidence in the caſe before us, being well aſſured, that the government of the church under which they lived, was a matter that "came "within the ſphere of their knowledge," and that we cannot poſſibly ſuſpect all the Chriſtian writers of that character, to have been "ſwayed by any "particular paſſion," to give a falſe account of what muſt have been generally well known, and in a caſe where the falſehood could have been ſo eaſily detected.

The firſt of theſe "ancient teſtimonies," which our Lecturer brings forward, is taken, he ſays,—"from the moſt reſpectable remains we have of "Chriſtian

"Chriſtian antiquity, next to the inſpired writ-
"ings;" and then adds,†—"The piece I allude to
"is the firſt epiſtle of Clemens Romanus to the
"Corinthians, as it is commonly ſtyled, but as it
"ſtyles itſelf, the Epiſtle of the church of God at
"Rome, to the church of God at Corinth:"—
From which inſcription of the epiſtle, Dr. Campbell would no doubt infer, as *Blondel* had done before him,* that at the time when it was written, both the church of Rome and that of Corinth, were governed by a college of preſbyters, or rather by the people at large; ſince the whole church at Rome, wrote to the whole church at Corinth, without making any diſtinction between clergy and laity.—Yet Blondel could not but know, that ſuch a diſtinction is expreſsly mentioned in the epiſtle itſelf; and his follower Dr. Campbell is at no ſmall pains to ſhew, that the paſſage in which it is ſo mentioned, being "introduced by Clemens, when ſpeak-
"ing of the Jewiſh prieſthood, and not of the
"Chriſtian miniſtry, affords no foundation for the
"diſtinction that was long after his time introduc-
"ed." How far this reaſoning is juſt, will appear from

† Vol. I. p. 133.

* Yet Blondel acknowledges that this very Clement was generally believed to have been the ſecond biſhop after St. Peter in the church of Rome.—His words are, "Plerique Latinorum (Hieronymo teſte) ſecundum poſt
"Petrum fuiſſe putaverunt, ut ante annum domini 65 ad Romanæ eccleſiæ
"clavum ſediſſe neceſſe ſit." Apologia pro Sent. Hieron. p. 9.

from conſidering the purpoſe, for which the Jewiſh prieſthood is ſpoken of on this occaſion, and the ſituation of thoſe on whom St. Clement thus preſſes the neceſſity of eccleſiaſtical ſubordination.

A freſh ſpirit of ſchiſm and diviſion had broke out in the church at Corinth, ſimilar to that which St. Paul was obliged to repreſs, when he wrote his firſt Epiſtle to the Corinthians: And now his fellow labourer St. Clement, making uſe of ſome of the powerful arguments which the apoſtle had formerly urged, brings the matter home to the point in queſtion, by ſhewing how the members of the church at Corinth ought all to conduct themſelves in a quiet and peaceable manner, each within his proper ſtation; thus humbly imitating the order and harmony which prevailed in the Jewiſh church, the inſtituted type or figure of the church of Chriſt. "Seeing then," ſays St. Clement, that "theſe things "are manifeſt unto us, it will behove us to take "care, that looking into the depths of the divine "knowledge, we do all things in order, whatſo"ever our Lord has commanded us to do: and par"ticularly, that we perform our offerings and ſer"vice to God, at their appointed ſeaſons—and by "the perſons that miniſter unto him. For the "chief prieſt has his proper ſervices, and to the "prieſts their proper place is appointed, and to the "Levites belong their proper miniſtrations (or dea"conſhips), and the layman is confined within the "bounds of what is commanded to laymen. Let

"every one of you, brethren, bleſs God in his "proper ſtation, not exceeding the rule that is ap- "pointed to him." When we conſider the ſcope and deſign of this paſſage, we muſt be convinced, that though the venerable writer is ſpeaking of the economy of the Jewiſh church, it is only in the way of alluſion, and for drawing the neceſſary inference, with regard to the Chriſtian miniſtry. But neither the alluſion would have been proper, nor the inference juſt, if the diſtinctions of eccleſiaſtical order in the Chriſtian church had not correſponded to thoſe in the Jewiſh, as they are here deſcribed by St. Clement, for the ſake of pointing out the reſemblance, and ſhewing the proper concluſion which was to be drawn from it.

Yet our Profeſſor endeavours to make this ancient author contradict himſelf, by quoting a paſſage from him, in which, as he thinks, the orders of the Chriſtian miniſtry are repreſented as but two, and ſo not the ſame in number with thoſe of the Jewiſh. It was for the ſame purpoſe that Blondel made uſe of this paſſage, in which St. Clement ſays—that "the apoſtles having preached the goſpel through "countries and cities, conſtituted the firſt fruits of "their converſions, whom they approved by the "ſpirit, biſhops and deacons of thoſe who ſhould "believe:" From which words it is inferred, that the apoſtles, in planting churches through countries and cities, ordained but two orders to take care of them.

them.* And may it not then be aſked, what were the *ordainers themſelves?* Were they of no order in the church? Or were they of the ſame order with either of theſe whom they ordained? From the anſwer that muſt be given to theſe queſtions, it is evident that there were three orders in the church, at the time when the apoſtles ordained the two inferior orders, whom St. Clement in the current language of the apoſtolic age, calls biſhops and deacons, and thereby alludes to a text, which he quotes from Iſaiah,‡ as rendered in the Greek tranſlation—"I "will conſtitute their biſhops in righteouſneſs, and "their deacons in faith." Whether this be a juſt tranſlation, or a proper application of the prediction, Dr. Campbell acknowledges is not the queſtion.—"It is enough," he ſays, "that it evinces what Cle-"ment's notion was of the eſtabliſhed miniſters then "in the church." And his notion, we have no doubt, was the ſame with what we have ſeen prevailed at the time, when he wrote this Epiſtle to the Corinthians; that under the apoſtles, the care or overſight of certain portions of the flock of Chriſt was committed to inferior overſeers and miniſters, whom we have called biſhops and deacons, till it

* See the ſame inference drawn, and the very ſame reaſoning made uſe of to ſupport it, in *An Enquiry into the Conſtitution, &c. of the Primitive Church*, which was ſo completely anſwered in *An original Draught of the Primitive Church*, by a preſbyter of the Church of England, that it is ſaid to have brought over the *Enquirer* to this author's opinion.

‡ Iſaiah, lx. 17.

was thought proper to put them under the government of perſons inveſted with apoſtolical power, ſuch as Clemens himſelf poſſeſſed and exerciſed in the church of Rome, of which he is always diſtinguiſhed as *biſhop*, and by another writer of the ſame name, Clemens of Alexandria, is expreſsly called the "apoſtle Clemens."‡ This is all that can be juſtly inferred from the paſſage of his Epiſtle, quoted by Dr. Campbell; which was not at all intended to point out particularly the number of orders in the church; and could no more be conſidered as ſetting aſide the ſuperior rank and authority of biſhops, than the common language of both Jewiſh and Chriſtian writers could be underſtood as excluding the high prieſt, when they mentioned the Jewiſh miniſtry under the general appellation of prieſts and Levites.‖

The next teſtimony, which our author produces, to ſhew that, in the primitive times there were only two orders of miniſters in the church, is that of Polycarp, biſhop of Smyrna, who is ſaid by Irenæus to have been taught by the apoſtles, and to have converſed with many, who had ſeen our Saviour; to which account it is added, that Irenæus himſelf had ſeen

‡ Strom. lib. 4.

‖ In ſome parts of the Engliſh liturgy, the clergy are prayed for under the twofold diſtinction of "*biſhops* and *curates*." But no perſon will hence infer, that the Church of England has but *two* orders of clergy, when ſhe has ſo carefully provided for the "making, ordaining and conſecrating of "*biſhops*, *prieſts*, and *deacons*."

ſeen him, in his younger days, and knew him to have been conſtituted biſhop of Smyrna by the apoſtles. One might ſuppoſe, that when the adverſaries of Epiſcopacy bring forward ſuch a witneſs as this in ſupport of their cauſe, they had certainly diſcovered in his writings, ſome clear, undoubted evidence, on which might be juſtly founded their rejection of the Epiſcopal order. But inſtead of this, all that we meet with in his Epiſtle to the Philippians, is a very brief intimation of "their being ſubject to the preſbyters and deacons, as unto God and Chriſt; while at the ſame time, the very introduction to the epiſtle marks the ſuperior character of the writer, in theſe words—"Polycarp, and the preſbyters that are with him, to the church of God which is at Philippi."‡ And if only the preſbyters and deacons of that church are mentioned in the words quoted by Dr. Campbell,‖ it might be owing to the Epiſcopal charge being vacant at the time when this epiſtle was written, as was the caſe at Rome, when Cyprian biſhop of Carthage wrote

‡ If the author of this Epiſtle had not been diſtinguiſhed by a ſuperior dignity of office, we could hardly ſuppoſe it conſiſtent with his modeſty and ſelf denial, to have named himſelf only, and made no mention of his brethren, but by the general name of preſbyters: A circumſtance, which obliged even Blondel to make the following remark—"Id tamen in S. Martyris epiſtola peculiare apparet, quod eam privatim ſuo et preſbyterorum nomine ad Philippenſium fraternitatem dedit, ac ſibi quandam ſupra preſbyteros—ὑπεροχὴν reſervaſſe videtur, ut jam tum in Epiſcopali apice conſtitutum reliquos Smyrnenſium preſbyteros gradu ſuperaſſe conjicere liceat." Apol p. 14.

‖ Vol. I. p. 139.

wrote his letters to the preſbyters of that place. But what ſhall we ſay of our Lecturer's aſſerting it, as "evident from the above quotation, that Polycarp "knew of no Chriſtian miniſter ſuperior to the "preſbyters," when, together with his own, he earneſtly recommended, and actually ſent to the Philippians, at their deſire, thoſe very epiſtles of Ignatius, in which the office and the duties of a biſhop, as diſtinguiſhed from thoſe of the preſbyters, are ſo fully and frequently inſiſted on, that Polycarp might well think it unneceſſary for him to ſay any thing farther on that ſubject? Being himſelf a biſhop, and writing in that character to the Philippians, he might juſtly conſider the epiſtles of Ignatius, which they were ſo deſirous to ſee, as perfectly ſufficient to eſtabliſh the regard which was due to the Epiſcopal office, eſpecially as one of theſe epiſtles was addreſſed to himſelf as biſhop of Smyrna, and another of them to the church of that place, exhorting them to be obedient to their biſhop, and to do nothing of what belongs to the church without his conſent.

Indeed the epiſtles of Ignatius bear ſuch ſtrong undeniable evidence to the exiſtence of three diſtinct orders in the Chriſtian miniſtry, known by the names of biſhops, preſbyters and deacons, that there is no poſſibility of evading the force of this poſitive teſtimony, but by boldly affirming, that the epiſtles themſelves are ſpurious, or have been ſo interpolated by various tranſcribers, as to leave but a very ſmall, if any degree of credit due to them. This has been the

the pretence, in one ſhape or other, of all the advocates for preſbyterian parity, from the days of Calvin down to Dr. Campbell; and we have only to take notice of the ſame arguments, dreſſed out perhaps in different forms, according to the taſte and ability of the ſeveral writers, who have preſumed to attack thoſe venerable remains of eccleſiaſtical antiquity contained in the epiſtles of St. Ignatius.—It is very ſuitable however to our preſent deſign, to ſhew all proper attention to what has been ſaid on this ſubject; and we ſhall begin with obſerving, that Ignatius, biſhop of Antioch, having preſided over that church with admirable prudence and conſtancy, for almoſt forty years, was at laſt condemned to ſuffer death, about the tenth year of the reign of the Emperor Trajan, and on the way to his martyrdom at Rome, wrote his epiſtles to the ſeveral churches, to which they are addreſſed. That ſome ſuch epiſtles were written by Ignatius, is evident from the account, to which we have juſt now referred, as given by Polycarp in his Epiſtle to the Philippians, in which he tells them—"The "epiſtles of Ignatius, which he wrote unto us," (that is to himſelf, and to the church at Smyrna) "together with what others of his have come to "our hands, we have ſent to you, according to "your order, which are ſubjoined to this epiſtle; by "which ye may be greatly profited; for they treat "of faith, and patience and of all things that per-

"tain

" tain to edification in the Lord Jeſus."* To this account from Polycarp, we may add that which is given by his diſciple Irenæus, biſhop of Lyons, who as Euſebius aſſures us, " was not ignorant of the " martyrdom of St. Ignatius, and mentions his epiſ- " tles in theſe words—Thus one of our brethren " being condemned for maintaining the faith, to be " expoſed to the wild beaſts, ſaid—I am the wheat " of God, and ſhall be ground by the teeth of wild " beaſts, that I may be found the pure bread of " Chriſt."† Which words thus quoted by Irenæus, are found in the epiſtle of St. Ignatius to the Romans. To this undoubted teſtimony, may be added that of Origen, who was born before Irenæus died, and has left us two quotations from the epiſtles of Ignatius, which are both to be found in our preſent copies. And Euſebius, in his eccleſiaſtical hiſtory,‖ gives us a full account of theſe epiſtles, and tells us where the holy martyr wrote them.

Such are the teſtimonies, which, together with thoſe of Athanaſius, Jerom, and many others, ſerve to prove, that the epiſtles of Ignatius, as publiſhed by archbiſhop Uſher in an ancient Latin verſion, and ſoon after by Iſaac Voſſius in the original Greek, from a manuſcript in the Florentine library, are undoubtedly the genuine epiſtles of that primitive martyr:

* See Archbiſhop Wake's Tranſlation of the *Genuine Epiſtles of the Apoſtolical Fathers*, p. 59.

† Irenæus Contra Her. lib. v. cap. 28. ‖ Lib. iii. c. 36.

tyr: A point, which has been ſo clearly eſtabliſhed by the learned Dr. Pearſon, late biſhop of Cheſter, in his admirable work on this ſubject, as to leave room for no objection or argument of any weight to appear, againſt the genuineneſs of theſe epiſtles, which has not been already refuted in his unanſwerable vindication of them.* If therefore it ſhall ſtill be urged by ſuch writers as Dr. Campbell, againſt the authority of Ignatius, that "we cannot with "ſafety found a deciſion on an author, with whoſe "works tranſcribers have made ſo free," we think it ſufficient to reply in the words of archbiſhop Wake, "that if it be meant, that the ſame has happened "to the epiſtles of Ignatius, as has done to *all other* "*ancient* writings, that letters or words have been "miſtaken, either by the careleſſneſs or ignorance "of the tranſcribers, we ſee no reaſon, why we "ſhould deny that to have befallen theſe epiſtles, "which has been the misfortune of *all other pieces of* "*the like antiquity*. This therefore it has been often "declared,† that neither do we contend about; "nor can any one, who reads the beſt copies we "have of them with any care or judgment, make "any doubt about it. But as for any large interpo-"lations, ſuch as were thoſe of the copies before ex-"tant;‡ for any changes or miſtakes that may call "in queſtion either the credit or authority of theſe

* See *Vindiciæ Ignatianæ* by Dr. Pearſon. † Voſſii annot. paſſim. Pearſon Vind. Ignat. Proleg. p. 20. ‡ That is, before thoſe of *Uſher* and *Voſſius*.

"epiſtles, as we now have them, we utterly deny "that there are any ſuch in theſe laſt editions of "them:"‖ nor, we may add, has even the learned Dr. Campbell offered any thing to induce us to believe that there are. He has indeed acknowledged, that "the epiſtles in queſtion ought not to be rejec-"ted in the lump," but ſtill inſiſts "that undue "freedoms have been uſed even with the pureſt of "them, by ſome over zealous partizans of the "prieſthood." And if we ſhould maintain, that this is an *undue freedom* uſed by "an over zealous "partizan" of preſbytery, we could bring forward as much proof in ſupport of our aſſertion, as he has produced for the purpoſe of ſtamping the mark of forgery, or interpolation, on the epiſtles of Ignatius. All that he has offered like argument on the ſubject,§ amounts at moſt, even by his own account, to "raiſing ſuſpicions of their authenticity, or at "leaſt of their integrity;" but he ſurely knew, that it requires more than *ſuſpicion*, however ſtrong, to fix forgery, or prove interpolation in any writing.

What ſeems to be the greateſt ground of offence, as well as of ſuſpicion, is the "nauſeous repetition," as he calls it, "of obedience and ſubjection to the "biſhop, preſbyters and deacons, to be found in "the Letters of Ignatius." But has he ſhewn, or even attempted to ſhew, that there are any manuſcripts,

‖ See Archbiſhop Wake's Tranſlation, &c. p. 39.

§ From p. 184, to p. 198, of his firſt volume of Lectures.

ſcripts, or editions of theſe letters, in which this offenſive "nauſeous repetition," is not to be met with? No: but the ſentiment itſelf, and the manner in which it is expreſſed, are ſo different from the ſpirit and ſtyle of the apoſtolic age, as to afford "ſtrong preſumptive evidence againſt the entire genuineneſs of the letters in queſtion." Such is the judgment, which Profeſſor Campbell wiſhed his pupils to form on this controverted point;† very different indeed from the opinion delivered by one, who muſt be acknowledged a no leſs competent judge of their merit, even the learned tranſlator of the epiſtles of Ignatius into Engliſh, who aſſures us, that "there is nothing in theſe epiſtles, as we now "have them, either unworthy of the ſpirit of Ignatius, or the character that antiquity has given us "of them; nothing diſagreeing to the time, in "which he wrote, or that ſhould ſeem to ſpeak "them to have been the work of any latter author. "Now this, as it hardly ever fails to diſcover ſuch "pieces as are falſely impoſed upon ancient authors; "ſo there not appearing any thing of this kind in "theſe epiſtles, inclines us the more readily to con-

† It is worthy of notice, how differently Dr. Campbell himſelf expreſſes his opinion of the Ignatian epiſtles, in the preface to his Tranſlation of St. John's goſpel, where he ſays—"There are evident references to this goſpel, "though without naming the author, in ſome epiſtles of Ignatius, the au"thenticity of which is ſtrenuouſly maintained by biſhop Pearſon, and other "critics of name—It was in the *beginning* of the ſecond (century) when the "above mentioned Ignatius wrote his epiſtles."—Dr. Campbell's Tranſlation of the goſpels is dedicated to a *biſhop*.

" clude, that they were undoubtedly written by " him, whoſe they are ſaid to be."† And when we are thus well aſſured that they are ſo, and have every reaſon to believe, that this is a true and juſt account of their character, we need not be much moved by any of thoſe objections, which the Anti-Epiſcopal writers have made to their authenticity; one of which Dr. Campbell ſtates to be, that " their " ſtyle, in many places, is not ſuited," as he expreſſes it, " to the ſimplicity of the times immediately ſucceeding the times of the apoſtles;" and then, after enlarging a little on this topic, in a way that only *ſeems* like reaſoning, and has but the *appearance* of argument, he adds, " but it is not the ſtyle " only which has raiſed ſuſpicion, it is chiefly the " ſentiments." And the chief ſentiment, which he has ſelected to juſtify this ſuſpicion, is expreſſed in the following words of Ignatius to Polycarp—" Attend to the biſhop, that God may attend to you. " I pledge my ſoul for theirs, who are ſubject to " the biſhop, preſbyters and deacons. Let my part " in God be with them."

After quoting theſe words, our Lecturer aſks—" Was it the doctrine of Ignatius, that all that is " neceſſary to ſalvation in a Chriſtian, is an impli- " cit ſubjection to the biſhop, preſbyters and dea- " cons? Be it, that he means only in ſpiritual mat- " ters. Is this the ſtyle of the apoſtles to their " Chriſ-

† See Archbiſhop Wake's Tranſlation, p. 34.

"Chriſtian brethren?" Yes; we anſwer, it is the very ſtyle even of that great apoſtle, to whom he immediately refers, and who, after giving this command to the believing Hebrews—"Obey them that "have the rule over you, and ſubmit yourſelves," gives alſo the reaſon and object of his command—"For they watch for your ſouls, as they that muſt "give account, that they may do it with joy, and "not with grief;"† that is, may give a joyful account of your obedience and ſubmiſſion to them, when they are ſpeaking to you in the name of Chriſt, and teaching you to obſerve all things whatſoever he has commanded. For it was only when the biſhop, with his preſbyters and deacons, were thus employed in the careful diſcharge of their duty as ambaſſadors for Chriſt, that Ignatius required the Chriſtians at Smyrna to hearken and attend to them; and if they did ſo, he might very ſafely aſſure them of ſalvation; juſt as we find two of our Lord's apoſtles quoting that paſſage of ſcripture which ſaith—"Whoſoever ſhall call upon the name "of the Lord, ſhall be ſaved;"‖ where "calling "on the name of the Lord," muſt neceſſarily imply faith in that name, which is the "only one "given under heaven, whereby we muſt be ſaved," and obedience to that Lord, "who became the au-"thor of eternal ſalvation unto all them that obey "him." Yet the ſame St. Paul, who ſaid of himſelf

† Heb. xiii. 17. ‖ Acts, ii. 21. and Rom. x. 13.

ſelf and his fellow apoſtles—" We preach not our-
" ſelves, but Chriſt Jeſus the Lord, and ourſelves
" your ſervants for Jeſus' ſake," could alſo re-preſent himſelf as a humble inſtrument of that ſal-vation, which this Jeſus had purchaſed, when, ſpeak-ing as the apoſtle of the Gentiles, he ſaid, on that account, " I magnify mine office, if by any means I
" may provoke to emulation, them which are my
" fleſh, and might *ſave ſome of them.*"†

In the ſame light we find him repreſenting his fel-low labourer Timothy, when having pointed out what things he was to " *command* and teach," he exhorts him to " continue in them, and to take
" heed unto himſelf, and unto the doctrine, for in
" doing this," ſays he, " thou ſhalt both *ſave* thy-
" ſelf, and *them that hear thee.*"‖ Where then was the preſumption or impropriety in Ignatius " thus
" exhibiting the pattern, which had been given by
" that great apoſtle," and in the name of his bleſſed Maſter, promiſing ſalvation to thoſe, who ſhould hearken to the doctrine, and follow the directions delivered by his commiſſioned ſervants, and agree-ably to his holy will? If this was the " predomi-
" nant ſcope" of Ignatius, in the letters aſcribed to him, does he deſerve the imputation of " preach-
" ing himſelf and other eccleſiaſtics ?" And was it fair to ſay, as Dr. Campbell had ſaid, that " the
" only conſiſtent declaration, which would have
" ſuited

† Rom. xi. 13, 14. ‖ 1 Tim. iv. 16.

" ſuited the author of theſe epiſtles, muſt have " been the reverſe of Paul's. We preach not Chriſt " Jeſus the Lord, but ſo far only as may conduce " to the increaſe of our influence, and the exalta- " tion of our power; nay, for an object ſo impor- " tant, we are not aſhamed to preach up ourſelves " your maſters, with unbounded dominion over " your faith, and conſequently over both ſoul and " body?"

Where are the words of Ignatius to be found that can bear ſuch a harſh interpretation? We have read all his epiſtles from beginning to end, but have not met with a ſingle expreſſion in them, that can juſtly be ſaid to lead to ſuch an unworthy concluſion. On the contrary, we ſee his humility no leſs conſpicuous than his zeal, when we find him declaring to the Magneſians—" As one of the *leaſt* " among you, I am deſirous to forewarn you, that " ye fall not into the ſnares of vain doctrine;" and to the Romans " I do *not*, as Peter and Paul, *com-* " *mand* you. They were apoſtles, I a condemned " man; they were free, but I am even to this day " a *ſervant*;" thereby alluding to his approaching ſufferings as the concluſion of his *ſervice*, and acting not at all conſiſtently with that affectation of power, that deſire of worldly exaltation, which on the ſuppoſition of his epiſtles being genuine, as we have very good ground to believe they are, our Profeſſor thinks it neceſſary, for the ſake of " propriety, as " well as conſiſtency," to aſcribe to this truly pi-

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ous and venerable prelate; of whom it may indeed be ſaid, in the words of Dr. Campbell, that he has thus "ſuffered a ſecond martyrdom" in his character, for no other reaſon, but becauſe he is conſidered as "the firſt eccleſiaſtical author, who mentions biſhop, "preſbyter and deacon, as three diſtinct orders of "church officers." And what wonder is it, if he were really ſo, when in the reſtricted ſenſe of "eccleſiaſtical authors," as excluding the inſpired writings, we know of none, whoſe writings are received as authentic, prior to Ignatius, unleſs Clemens of Rome; and does Ignatius contradict or differ materially from Clemens? Or does Polycarp of Smyrna, whom Dr. Campbell has quoted with ſo much triumph, differ ſo widely from Ignatius, as to ſhew not merely a "diverſity in ſtyle, but a repugnancy "in ſentiment?" What though both theſe old biſhops of Rome and of Smyrna, ſpeak in very honourable terms not only of preſbyters, but of deacons, and ſeem to direct the attention of thoſe whom they addreſſed chiefly to theſe two orders of miniſters? Do any ſuch hints and directions, with all that can be drawn from them in the way of doubtful inference, ſpeak ſo deciſively in favour of preſbytery, as the preciſe words of Ignatius, without any comment, do in ſupport of Epiſcopacy? Are the ſpecious arguments of philoſophy, held forth to prove the formation of all things by a firſt cauſe, ſo clear and ſatisfying a demonſtration to the mind of a Chriſtian, as this ſingle and expreſs aſſertion of the inſpired

inſpired hiſtorian, "In the beginning God created "the heaven and the earth?"

But it is needleſs to inſiſt any longer on this part of our ſubject, ſince our Lecturer himſelf thinks proper to cloſe it in theſe words—"But ſhould we ad- "mit after all, in oppoſition to ſtrong preſumptive "evidence, the entire genuineneſs of the letters in "queſtion, all that could be fairly inferred from "the conceſſion is, that the diſtinction of orders, "and ſubordination of the preſbyters, obtained about "twenty or thirty years earlier than I have ſup- "poſed, and that it was a received diſtinction at "Antioch, and in Aſia Minor, before it was known "in Macedonia, and other parts of the Chriſtian "church. That its prevalence has been gradual, "and that its introduction has ariſen from the ex- "ample and influence of ſome of the principal ci- "ties, is highly probable." It is thus that our learned Profeſſor is pleaſed to make conceſſions, for the ſake of drawing ſuch inferences from them, as may beſt ſuit his own purpoſe, and at laſt to decide the very point in queſtion, and a matter of the utmoſt importance, by no other argument, than that his account of it "is highly probable;" an argugument, which, whatever may be allowed to it in ſpeculative debate, can have but little weight in determining matters of fact. Yet if we were to make the moſt of our adverſary's conceſſion, that when Ignatius wrote, the "diſtinction of orders, and ſub- "ordination of preſbyters, which we plead for,

" was received at Antioch, and in Aſia Minor," and to admit his " probability, that the example of " ſome of the principal cities" would have conſiderable influence in favour of ſuch diſtinction, we ſhould not be aſhamed to own, that the example of ſuch a " principal" place, as the ſcripture deſcribes Antioch to have been, has great weight with us; and that we think it a point of no ſmall conſequence gained, to find *our* ſcheme of church government ſo early received " in a city," where the diſciples were firſt called Chriſtians.†

But the epiſtles of Ignatius not only ſhew what was the form of government in the church at the time when he wrote them, (which was a very few years after the death of the apoſtle St. John) and what it was in the city of Antioch, of which he had been biſhop near forty years; they alſo exhibit the cleareſt evidence of his belief, that the three diſtinct orders of biſhops, preſbyters and deacons were of divine inſtitution, and eſſential to the regular conſtitution of the Chriſtian church. In theſe epiſtles he mentions ſeveral of his contemporary biſhops by name, Oneſimus biſhop of the Epheſians, Damas of the Magneſians, Polybius of the Trallians, and Polycarp of the Smyrnians; and ſtill as he mentions them, he highly commends the preſbyters and deacons for their obedience to them, as to the command of God, and according to the will of Jeſus Chriſt.

† Acts, xi. 26.

Chriſt. Having ſaluted the Trallians in the fulneſs of his apoſtolic character, he earneſtly exhorts them to be ſubject to their biſhop, preſbyters and deacons; for without theſe, there is no church: And then, entreating them to beware of the poiſonous doctrine of certain dangerous heretics, he adds—"And this you will do, while you are not puffed "up, nor ſeparated from God, even Jeſus Chriſt; "nor from the biſhop, and the commands of the "apoſtles. He that is within the altar is pure; "but he that does any thing" (belonging to the altar) "without the biſhop, preſbyters and deacons, "is defiled in his conſcience.'" So likewiſe in the inſcription of his Epiſtle to the Philadelphians, he "ſalutes them in the blood of Jeſus Chriſt, our "everlaſting and permanent joy, eſpecially if they "were at unity with the biſhop, and the preſbyters "that were with him, and the deacons, who were "appointed according to the mind of Jeſus Chriſt, "whom he had, according to his own will, eſta-"bliſhed with firmneſs by his holy ſpirit." And in the epiſtle to the church at Smyrna, after mentioning the reverence which is due to the ſacred orders of the miniſtry, "as the commandment of God," he adds—"Let no man do any thing of what be-"longs to the church, ſeparately from the biſhop. "Let that be eſteemed a valid euchariſt, which is "celebrated by the biſhop, or by one whom he ap-"points. Without the biſhop, it is not lawful ei-"ther to baptize, or to celebrate the feaſt of chari-

" ty; but that which he approves, is alſo pleaſing
" unto God, that ſo whatever is done, may be ſure
" and well done."

Theſe are ſome of the many paſſages, which might be produced from the epiſtles of Ignatius, to evince his belief of a truth, which even theſe few are ſufficient to ſhew, he certainly did believe, that the principal care, and government of the church of Chriſt had been committed by his apoſtles to thoſe, who immediately after the apoſtolic age, were peculiarly diſtinguiſhed by the title of *biſhops*, having under them the two inferior orders of *preſbyters* and *deacons*, diſcharging their ſeveral offices always in conjunction with, and ſubordination to, their reſpective biſhops, without whoſe authority, in the opinion of Ignatius, no baptiſm was to be adminiſtered, no euchariſt celebrated; nothing in ſhort to be done, which more immediately belonged to the ſervice of the church, or was included in the commiſſion which our Lord gave his apoſtles, to be continued to the end of the world, for making the nations Chriſtian, and teaching them to obſerve all things neceſſary to ſalvation and happineſs. Such was the doctrine delivered by this holy and venerable biſhop of Antioch, who couldn ot but be perfectly acquainted with the form of government, which the apoſtles, by their Lord's command, had ſettled in the church, ſince he lived ſo near to their times, and had not only been inſtructed by them, but, as St. Chryſoſtom tells us, actually received his ordination from

from their ſacred hands. It is likewiſe to be conſidered, that theſe epiſtles were written by him, in the immediate proſpect of that violent death, to which he was condemned for his bold and ſteady adherence to the faith of Chriſt, and when, having but a ſhort time to live, he was deſirous to leave behind him this laſt and dying teſtimony of his zeal for the honour of his bleſſed Maſter, and the advancement of that glorious cauſe, for which he was about to ſuffer. All theſe are conſiderations, which muſt add great weight to the evidence of Ignatius, and may well convince every impartial reader of his epiſtles, how unreaſonable it is to expect or deſire any ſtronger, or more ample teſtimony than that which they bear to the Epiſcopal government of what even Dr. Campbell is obliged to acknowledge to be, the "truly primitive church."

In the middle of his remarks on Ignatius, the Doctor thought proper to introduce, without much appearance of connection, another writer of the ſecond age, "in whoſe writings," he ſays, the "names biſhop and preſbyter, and others of the "like import, are ſometimes uſed indiſcriminate-"ly." This writer is no other than Irenæus, who was firſt a preſbyter, and afterwards biſhop of the church of Lyons, and having ſucceſſively diſcharged theſe two offices, can hardly be ſuppoſed to confound, or be ignorant of, the diſtinction between them. Indeed our Lecturer acknowledges, "that "the diſtinction of theſe, as of different orders, be-

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" gan about this time generally to prevail; although " the difference was not near ſo conſiderable as it " became afterwards. Accordingly Irenæus," he ſays, " talks in much the ſame ſtyle of both. What " at one time he aſcribes to biſhops, at another he " aſcribes to preſbyters: he ſpeaks of each in the " ſame terms, as entitled to obedience from the peo- " ple, as ſucceeding the apoſtles in the miniſtry of " the word, as thoſe by whom the apoſtolic doctrine " and traditions had been handed down."—Now the proof of all this ſimilarity of order, and ſameneſs of office in biſhop and preſbyters, is taken from one ſingle paſſage of the work of Irenæus againſt the heretics of his time, wherein, ſpeaking of apoſtolic tradition, he defines it to be that, " which from " the apoſtles is preſerved through ſucceſſions of " preſbyters in the churches."* On which paſſage Dr. Campbell makes this obſervation—Here not only " are the preſbyters mentioned as the ſucceſſors " of the apoſtles, but in ranging the miniſtries, no " notice is taken of any intervening order, ſuch as " that of the biſhops." And for that very reaſon, as ſuch an intervening order certainly exiſted in the days of Irenæus, we may juſtly conclude, that the preſbyters were not mentioned by him, " as the " ſuc-

* The words quoted by Dr. Campbell are theſe, " Cum autem ad eam ite- " rum traditionem quæ eſt ab apoſtolis, quæ per ſucceſſiones preſbyterorum " in eccleſiis cuſtoditur, provocamus eos, qui adverſantur traditioni, dicent " ſe non ſolum preſbyteris ſed etiam apoſtolis exiſtentes ſapientiores, ſyn- " ceram inveniſſe veritatem." Lib. iii. cap. 2.

"ſucceſſors of the apoſtles;" nor do his words imply any ſuch thing; being ſolely intended to point out a continued ſucceſſion and courſe of preſbyters, or as we would now ſay, clergy in general, as (cuſtodes) guardians of apoſtolic tradition.

It is well known, that the word *preſbyter* may refer to age, as well as to office; and though the writers of the ſecond century never apply the title of preſbyter to a biſhop of their own time, but always appropriate it to ſubordinate preſbyters, to expreſs the diſtinction between biſhops and them; yet when they ſpeak of biſhops of former times, they make no ſcruple of giving them ſometimes the appellation of preſbyters, as being a term equivalent to that of *ancients*, ſignifying not their office, but their antiquity in the church, and in that ſenſe, it might be applied not to one only, but to all the orders of the ſacred miniſtry. That this was the ſenſe, in which Irenæus applied it, in the paſſage quoted by Dr. Campbell, is ſufficiently evident from other parts of his writings, where it is expreſsly mentioned, that in the chief care and government of the church, the biſhops only were the ſucceſſors of the apoſtles. Thus, when arguing againſt the heretics who infeſted the church in his time, to ſhew that their doctrine was not that of the apoſtles, nor handed down from them, he makes the following appeal.—"We can "reckon up thoſe who were by the apoſtles ordained biſhops in the churches, and thoſe who were "their ſucceſſors even to our own time. They ne-

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" ver taught nor knew any of the wild opinions of " theſe men: And had the apoſtles known any hid- " den myſteries, which they imparted to none but " the perfect, (as the heretics pretend) they would " have committed them with particular care to thoſe " perſons, to whom they committed the churches " themſelves. For they would be extremely deſi- " rous, that thoſe ſhould be perfect, and unreprov- " able in all things, whom they left to be their ſuc- " ceſſors, and to whom they conſigned their own " authority." He then adds—" Becauſe it would " be tedious to enumerate the ſucceſſion of biſhops " in all the churches, he would inſtance in that of " Rome; which ſucceſſion he brings down to Eleu- " therius, who was the twelfth from the apoſtles, " and was biſhop there, when Irenæus wrote this " treatiſe;"* in another part of which he tells us, that the true knowledge, is " the doctrine of the " apoſtles, and the ancient ſtate of the church " through-

* His words are, " Habemus annumerare eos, qui ab apoſtolis inſtituti ſunt Epiſcopi in eccleſiis, et ſucceſſores eorum uſque ad nos, qui nil tale docuerint, neque cognoverunt, quale ab his deliratur. Etenim ſi recondita myſteria ſciſſent apoſtoli, quæ ſeorſim et latenter ab reliquis perfectos docebant, his vel maxime traderent ea, quibus etiam ipſas eccleſias committebant. Valde enim perfectos, et irreprehenſibiles in omnibus eos volebant eſſe, quos et ſucceſſores relinquebant, ſuum ipſorum locum magiſterii tradentes.——Sed quoniam valde longum eſt in hoc tali volumine, omnium eccleſiarum enumerare ſucceſſiones, maximæ et antiquiſſimæ, et omnibus cognitæ, a glorioſiſſimis duobus apoſtolis Petro et Paulo Romæ fundatæ et conſtitutæ eccleſiæ, eam quam habet ab apoſtolis traditionem, et annunciatam hominibus fidem per ſucceſſiones Epiſcoporum pervenientem uſque ad nos, indicantes confundimus omnes eos," &c. Iren. lib. iii. cap. 3.

"throughout the world, and the character of the "body of Chriſt, according to the ſucceſſions of "biſhops, to whom they committed that church, "which is in every place, and has deſcended even "unto us."* In theſe paſſages of Irenæus, where the ſucceſſion from the apoſtles is plainly and purpoſely held up to view, we ſee "no notice taken "of any intervening order," ſuch as that of Dr. Campbell's preſbyters, as in any way neceſſary to the carrying on that ſucceſſion, which, together with their doctrine, was delivered by the apoſtles to the ſeveral churches founded by them, and is therefore very properly made uſe of, to ſhew that the doctrine was moſt likely to be found, where the ſucceſſion was regular.

The ſame argument, we have ſeen, was employed by another eccleſiaſtical writer of this period, the much admired, yet deeply regretted Tertullian, who ſpeaks of it as a thing univerſally admitted in his time, that the apoſtles placed biſhops in all the churches which they planted; of which he gives a particular inſtance in that of Smyrna, and of Rome, and argues againſt the heretics in the ſame manner as Irenæus had done; proving, as has been already ſhewn, that by this ſucceſſion, from the apoſtles, of regular and lawful biſhops, the true faith was preſerved

*. Agnitio vera eſt apoſtolorum doctrina, et antiquus eccleſiæ ſtatus in univerſo mundo, et character corporis Chriſti ſecundum ſucceſſiones Epiſcoporum quibus illi eam, quæ in unoquoque loco eſt, eccleſiam tradiderunt, quæ pervenit uſque ad nos, &c. Lib. iv. cap. 63.

ſerved in all the churches, which had their foundation in ſome one or other of the apoſtles, and thereby retained the apoſtolic doctrine. And however Tertullian may have erred in matters of opinion, by miſtaking the meaning of ſome texts of ſcripture, and building too much on his own fanciful interpretation of them, there can be no doubt as to the regard which is due to his teſtimony, when aſſerting ſuch a well known fact as that of the ſucceſſion of biſhops from the apoſtles; a thing ſo fully atteſted by the eccleſiaſtical regiſters to which he refers.

Paſſing over what our Lecturer ſays of two ſhort, and we ſuſpect, ſpurious letters from Pius biſhop of Rome, to Juſtus biſhop of Vienna, as not worthy of notice, we come to conſider a paſſage quoted by him from Clement of Alexandria, who wrote at the cloſe of the ſecond century, and which he thus tranſlates —"Juſt ſo in the church, the preſbyters are entruſted with the dignified miniſtry, the deacons with the ſubordinate. Both kinds of ſervice the angels perform to God in the adminiſtration of this lower world."* Dr. Campbell then adds—"Here the diſtinction is ſtrongly marked between preſbyter and deacon: But is it not plain from his words, that Clement conſidered the diſtinction between biſhop and preſbyter, as, even in his

* The words in Greek, as quoted by Dr Campbell, are—Ομοιως δε και κατα την εκκλησιαν, την μεν βελτιωτικην οι πρεσβυτεροι σωζουσιν εικονα την υπηρετικην δε διακονοι, ταυτας αμφοτερας διακονιας αγγελοι τε υπερηυνται τω Θεω, κατα την των περιγειων οικονομιαν. Strom. l. I.

" his days, comparatively not worthy of his no-
" tice?"† We muſt however beg leave to ſay, that this inference does not appear ſo plain as the Doctor thinks; not only becauſe Clement's words evidently refer to the alluſion he had been drawing from philoſophy and phyſic, as adminiſtering to ſoul and body, the twofold diſtinction in man; but chiefly becauſe, in another paſſage of this very work, he illuſtrates what he had ſaid of the ſervices of angels, by obſerving, that the faithful preſbyter, though not honoured with the *firſt ſeat on earth*, ſhall yet ſit on one of the four and twenty thrones, mentioned in St. John's revelation; from which he takes occaſion to ſhew, that the gradual promotion of *biſhops*, *preſbyters*, and *deacons*, bears a reſemblance to the orders of angels,* and ſo gives ground for comparing the hierarchy in the church on earth, to that which takes place in heaven. And that this ſame Clement was very far from "conſidering the diſtinction be-
" tween biſhop and preſbyter, as not worthy of his
" notice," is ſtill farther evinced by what he ſays in another of his works, where, having pointed out ſome texts of ſcripture, as containing a ſummary of the duties which concern all Chriſtians in general, he adds—" that there are other precepts without

† Vol. I. p. 201.

* Επει ϗ αι ενταυθα καλα την εκκλησιαν προκοπαι, επισκοπων. πρεσβυτερων, ϗ διακονων, μιμηματα, οιμαι Αγγελικης δοξης, κακεινης της οικονομιας τυγχανουσιν. Strom. l. VI.

" number, which concern men in particular capa-
" cities; ſome which relate to preſbyters, others
" which belong to biſhops, and others reſpecting
" deacons:"† —from which it muſt plainly appear —, not only that Clement regarded the diſtinction between biſhop, preſbyter and deacon, as a matter that ought to be duly attended to, but alſo that he conſidered the reſpective duties of theſe ſeveral orders, as diſtinctly ſtated in the holy ſcriptures.

We have now brought down the evidence in ſupport of apoſtolic Epiſcopacy, as the government of the primitive church, to that period which our learned Profeſſor has thought proper to fix for aſcertaining what he calls the *firſt* ſtep of the hierarchy. We muſt however conſider it as the *ſecond* ſtep of his courſe, whereby he advances from preſbytery, to what he calls *parochial* Epiſcopacy, and which he pretends to found on the unanimous conſent of antiquity "in aſſigning to one biſhop no more than "one Εκκλησια or congregation, and one παροικια or "pariſh."

† Μυσιαι δε ὁσαι υπεθηκαι εις προσωπα εκλεκτα διατεινυσαι εγγεγραφαται ταις βιβλοις τας αγιαις αι μεν πρεσβυτεροις, αι δε Επισκοποις, αι δε διακονοις. Pædag. lib. iii. c. 12. as quoted by archbiſhop Potter—*On Church Government*—p. 165, which may be very uſefully conſulted by thoſe who wiſh to be properly informed on this ſubject.

" pariſh." We have already taken notice of his opinion reſpecting the firſt of theſe words, which, though uſually tranſlated *church*, " when it is not " applied to the whole Chriſtian community, can " only," he ſays, " denote a ſingle congregation " of Chriſtians; the plural number, *churches*, being " invariably uſed, when more congregations than " one are ſpoken of, unleſs the ſubject be of the " whole *commonwealth* of Chriſt." † Hence he fondly draws, what he thinks an unavoidable concluſion, that " as one biſhop is invariably conſidered, in " the moſt ancient uſage, as having only one church " or congregation, it is manifeſt that his inſpection " at firſt was only over one pariſh." ‡

Laying this down as the fundamental poſition, on which riſes under his maſterly hands that ſpecious fabric, which he has dignified with the name of " parochial Epiſcopacy," he ſeems to feel himſelf ſtanding on ſure ground; and his pupils no doubt would be encouraged to view it as ſuch, having had no intimation given them, that it was the very ſame ground from which ſo many of his predeceſſors had been ſucceſſively beaten, and which was aſſumed, with the ſame confidence, about a century ago, by the author of a work already referred to, called an " *Enquiry into the conſtitution, diſcipline, unity and wor-* " *ſhip of the Primitive Church.*" Of the ſtriking ſimilarity between this work, and that part of Dr. Campbell's

† Vol. I. p. 205. ‡ P. 206.

bell's Lectures which is now before us, I cannot expreſs my opinion more juſtly, or to better purpoſe, than in the words of a learned divine of the church of England, who, in ſome remarks lately publiſhed on this ſubject, ſays—" Having attended to the " progreſs of this controverſy, and particularly " marked the ground, on which from time to time " it has been placed, I have no difficulty in tracing " the road, which the Profeſſor has travelled; and " there is little doubt on my mind, that the publi- " cation laſt mentioned, was the one which the " Profeſſor had before him, when he put together " that part of his Lectures, which is now more im- " mediately under conſideration; becauſe the ſame " arrangement of argument and proof; the ſame " mutilation of extract; the ſame want of appeal " to that evidence which the ſcriptures are compe- " tent to furniſh, together with the ſame turn of " expreſſion, are to be met with in the publications " of both writers; a circumſtance not to be ac- " counted for, but on the ſuppoſition of one hav- " ing copied from the other."†

Now the foundation, which the *Enquirer* firſt, and our *Lecturer* after him, have both conſidered as firmly laid in the conſtitution of the primitive church, is plainly this—that the charge of one biſhop was originally confined to one congregation, or pariſh, which

† See Mr. Daubeny's *Preliminary Diſcourſe* to thoſe lately publiſhed on the *Great Doctrine of Atonement*. p. 90.

which they both define, almoſt in the ſame terms, to be "a competent number of Chriſtians dwelling "near together, having one biſhop, paſtor or mi- "niſter ſet over them, with whom they all met at "one time to worſhip and ſerve God." This Dr. Campbell farther explains, by "obſerving once and "again, that every church had its own paſtors, and "its own preſbytery, independently of every other "church: And when one of the preſbyters came to "be conſidered as *the paſtor*, by way of eminence, "the reſt were regarded only as his aſſiſtants, vi- "cars or curates, who acted under his direction;" juſt as the *Enquirer* had before illuſtrated his definition of a preſbyter, by obſerving, "that as a curate "hath the ſame miſſion and power with the mini- "ſter, whoſe place he ſupplies, yet not being the "miniſter of that place, he cannot perform there "any acts of his miniſterial function, without leave "from the miniſter thereof; ſo a preſbyter had the "ſame order and power with a biſhop, whom he "aſſiſted in his cure, yet being not the biſhop or "miniſter of that cure, he could not there perform "any parts of his paſtoral office without the permiſ- "ſion of the biſhop thereof; ſo that what we gene- "rally render biſhops, prieſts and deacons, would "be more intelligible in our tongue, if we did ex- "preſs it by rectors, vicars and deacons; by rectors "underſtanding the biſhops, and by vicars the preſ- "byters; the former being the actual incumbents "of

" of a place, and the latter curates or aſſiſtants, and " ſo different in degree, but yet equal in order."

Thus it is, that theſe two authors go hand in hand, in their definition and explanation of the point in queſtion, the latter borrowing from the former, and both founding their application of the term *pariſh*, on the etymology of the original word, to which they tell us, " that there is commonly a ſtrict re- " gard paid, in the firſt application of a name to " any particular purpoſe." We know very well that in the primitive times, to which we are now looking back, a biſhop's charge was called his παροικια or *pariſh*; and we are told in ſome Lexicons, that the verb παροικεω, from which the Engliſh word *pariſh* is derived, ſignifies " habitare juxta," to dwell or inhabit near. Yet ſome of the writers of the New Teſtament uſe the word in a different ſenſe, of which ſeveral inſtances could be produced; and a very " learned and accurate" Lexicographer ſhews from theſe inſtances, that the word refers to " a ſojourn- " ing, or temporary dwelling in a ſtrange or fo- " reign country," and was therefore very deſcriptive of the character and ſituation of thoſe heavenly-minded Chriſtians, who as *ſtrangers* and pilgrims, paſſed the time of their *ſojourning* here in fear, looking forward in hope to a more ſettled habitation.†

Our

† See in Mr Parkhurſt's *Greek and Engliſh Lexicon to the New Teſtament*, the words—Παροικεω—occurring Luke xxiv. 18 Heb. xi. 9.—Παροικια occurring Acts xiii. 17. Applied ſpiritually, 1 Pet. i. 17.—Παροικος occurring Acts vii. 6—29. Applied ſpiritually, Eph. ii. 19. 1 Pet. ii. 11 In conformity with

Our Lecturer indeed ſays—" It muſt not be ima-
" gined, that he lays too great ſtreſs on the import
" of words, whoſe ſignifications in time come in-
" ſenſibly to alter:" And yet, without taking any notice of the alteration, which time has introduced into the uſe of the original word in queſtion, he immediately after aſſerts, " that the word παροικια, in Latin
" *parochia*, can be applied no otherwiſe, when it
" relates to place, than the term *pariſh* is with us
" at this day;" whereas the fact is, as clearly exhibited by a learned and inquiſitive ſearcher into theſe matters,* that though this term was applied in the primitive times to ſignify an Epiſcopal dioceſe, yet it was ſo far from being confined to a ſingle congregation, or to one place of worſhip and the inhabitants near it, that it comprehended all that were included in the civil government of every city, and the region round about it, and therefore was of greater or ſmaller extent, according as the government of ſuch city happened to have a larger or leſſer juriſdiction.

In oppoſition however to this well-eſtabliſhed fact, our Profeſſor ſtill inſiſts on his being able to evince beyond all poſſible doubt, as he affirms in the be-

the meaning annexed to it by the inſpired writers, *Suicer* renders the word Παροικω by the Latin—*Advena* or *Peregrinus ſum*, and cites as authority for ſo doing, Philo-Judæus, Baſil and Theodoret.—See an *Original Draught of the Primitive Church*, &c. p. 34, 35.

* See Mr. Bingham's *Origines Eccleſiaſticæ*, or the Antiquities of the Chriſtian Church—Vol. iii. p. 344, &c.

ginning of his ſeventh Lecture, that "the biſhop's "cure was originally confined to a ſingle church "or congregation; which he intends to ſhew from "the particulars recorded in ancient authors, in "relation both to him, and to it, and which," he ſays, "can be verified from the cleareſt and moſt "explicit declarations of theſe primitive writers, "particularly of Ignatius, of Juſtin Martyr, of Ire-"næus, of Tertullian, of Cyprian, and ſeveral "others." It is ſomewhat ſtrange, that he ſhould have omitted an author more ancient than any of theſe, the writer of the *Acts* of the Apoſtles, who gives us a particular account of the very firſt church formed by them, the church of Jeruſalem, and formed, no doubt, as a pattern to all ſucceeding churches. Of this church, it is univerſally agreed, as Dr. Campbell himſelf acknowledges, that the firſt biſhop was James, ſurnamed the *Juſt*, a brother or near kinſman of our Lord; and whether he was of the number of the twelve or not, is of no conſequence, ſince he is expreſsly called an apoſtle, was evidently veſted with the authority of an apoſtolic biſhop, and in that character placed at the head of the church in Jeruſalem. The marks of diſtinction, by which he is plainly pointed out in that ſtation, are too conſpicuous not to ſtrike every attentive reader. When St. Peter had declared the manner of his miraculous deliverance from priſon, to ſuch of the diſciples as he found gathered together, he deſired them to "go and ſhew theſe things to James, and to the "bre-

" brethren :"† but why to James in particular, if he was not the principal perſon to be informed of that event, and who would moſt probably have the brethren, that is, the elders or preſbyters with him, as we find they were on another occaſion, when St. Paul having returned to Jeruſalem, from preaching the goſpel among the Gentiles, was deſirous to give an account of his ſucceſs, and for that purpoſe, " went in, the day following, unto James, and all " the elders, or preſbyters, were preſent ?"‡ In his Epiſtle to the Galatians, the ſame St. Paul not only places James before Cephas and John, but ſpeaks of thoſe who came down from Judea to Antioch, as " coming from James,"‖ and not from the other apoſtles and elders, of whom there appears to have been a conſiderable number then reſiding at Jeruſalem : And if we turn to the fifteenth chapter of the Acts, where the cauſe of thoſe perſons coming down from Judea to Antioch is particularly narrated, we find, that in the council of the apoſtles and elders, who " came together to conſider of the mat- " ter" in queſtion, after Peter, Barnabas and Paul had ſeverally delivered their opinions on the ſubject before them, James ſpoke laſt, introducing his diſcourſe with this addreſs—" Men and brethren, " hearken unto me," and cloſing it with a deciſive ſentence, which, delivered by him as preſiding in the council, put an end to the controverſy.§

All theſe circumſtances put together, afford the

† Acts, xii. 17. ‡ Acts, xxi. 18. ‖ Gal. ii. 12. § Acts, xv. 13—19.

moſt ſatisfactory evidence, that the perſon thus diſtinguiſhed by the part which he acted, and the reſpect which was paid to his authority, was really, what he has been conſtantly repreſented by the concurring teſtimony of all antiquity, the fixed biſhop of the whole church of Jeruſalem, having a number of preſbyters and deacons under him, and a great body of Chriſtians belonging to his Epiſcopal charge. No—ſays Dr. Campbell, he was nothing more than "the paſtor of a ſingle pariſh, whoſe whole flock "aſſembled in the ſame place, for the purpoſes of "public worſhip, and that they might all join in "one prayer and one ſupplication;" the meaning of which is plainly this; that let the ſacred writers, and the fathers of the church after them, ſay what they will of the numerous converſions wrought by the bleſſed apoſtles themſelves, or by their inſpired fellow-labourers, and ſucceſſors in the miniſtry of the goſpel, yet the utmoſt reſult of all their labours, during the firſt three hundred years after Chriſt, could never amount to more, even in the largeſt cities upon earth, including their adjacent territories, than juſt ſuch a competent number of believers as could be contained within the walls of a ſingle oratory, or place of worſhip, where they might aſſemble with their biſhop and preſbyters, that is, according to our profeſſor, with the parſon, and his elders, "to hear the ſcriptures read, and receive ſpiritual "exhortations."†

Of

† Vol. I. p. 211.

Of this his favourite ſcheme of "parochial Epiſco-
"pacy," it might have been expected, that our learned Lecturer would have begun his proof from the place where the church itſelf began, and ſo have taken the Jeruſalem-pariſh, which has long been eſteemed the *mother*, as the *model* likewiſe of all the other churches in theſe early and perilous times, when, as an ancient writer tells us, this very pariſh or church "was ſo vaſtly enlarged by the ac-
"ceſſion of multitudes of believers, yea even of the
"rulers or principal men of the city, that it pro-
"duced an uproar of the Jews, of the Scribes and
"Phariſees, they being afraid that the whole city
"would own Jeſus for the Chriſt."† Let us try then, if we can diſcover, even from ſcripture itſelf, how far this was the caſe, ſince our Profeſſor has given us no information concerning it, ſuppoſing, no doubt, that his pupils would read, and judge for themſelves.

Nothing can be more clearly expreſſed than the account, which the ſacred hiſtorian gives us, of the progreſſive enlargement of the pariſh or dioceſe of Jeruſalem, both before and after St. James was appointed its biſhop by the other apoſtles. In the *firſt* chapter of the Acts, we are told, that the number of the diſciples aſſembled, when Matthias was added to the eleven apoſtles, was about an *hundred and twenty;* but theſe could be only a part of the church, as

† Hegeſippus in Euſeb. lib. ii. cap. 23.

as we are aſſured, that our Lord appeared, after his reſurrection, to "above *five hundred* brethren at "once, the greater part of whom remained,"† when St. Paul wrote his firſt Epiſtle to the Corinthians. In the *ſecond* chapter of the Acts, we read that there were added unto them about *three thouſand* ſouls, and that "the Lord was daily adding to the church "ſuch as ſhould be ſaved." If it ſhall be objected, that of theſe three thouſand, who were converted on the day of Pentecoſt, there might be a conſiderable number, who had come up from other countries to celebrate that holy feaſt at Jeruſalem, it ſhould be remembered, that they are ſaid to have "continued in the apoſtles' fellowſhip, and breaking of bread, and prayers," which, as the church was then ſituated, implies that they continued with them in Jeruſalem, and ſo became inhabitants of that city, if they were not ſo before.‡ But ſhould any deduction be made from their number, nothing of that kind can be pretended in the next inſtance; for in the *fourth* chapter of the Acts, we are told, that on the preaching of Peter and John, "many "of them which heard the word, believed, and the "number of the men was about *five thouſand.*" Again we read in the *fifth* chapter, that "believers "were

† 1 Cor. xv. 6.

‡ See this matter clearly ſtated, and a full and diſtinct account of the riſing church at Jeruſalem, in a moſt elaborate *Defence of Dioceſan Epiſcopacy*, by Henry Maurice, D. D.

"were the more added to the Lord, multitudes "both of men and women;" and in the *ſixth*, that "the word of God ſtill increaſed, and the number "of the diſciples multiplied in Jeruſalem greatly, "and a great company of the prieſts were obedient "to the faith." In addition to all theſe ſucceſſive accounts of the vaſt increaſe of believers, we are informed in the *twenty-firſt* chapter of the Acts, that when Paul came up to Jeruſalem, and went in to James and his preſbyters—"they ſaid unto him, thou "ſeeſt, brother, how *many thouſands** there are of "Jews which believe." And when we conſider, that the inſpired hiſtorian who relates all this, had but little reaſon to exaggerate, or boaſt of, the prodigious increaſe of the diſciples of Jeſus, which at that time could only ſerve to increaſe the rage and violence of their enemies; as we cannot withhold our belief of ſuch a well-atteſted fact, we muſt be equally at a loſs how to reconcile to reaſon and common ſenſe, the contracting ſuch numbers into a ſingle congregation, or pretending that ſo many thouſands could poſſibly aſſemble in one place, for the exerciſe of religious worſhip, at a time when their peculiar form of worſhip was ſeverely prohibited, and could not be celebrated or attended, but in the moſt private and retired manner.

Dr. Campbell acknowledges, what indeed is well known, that "there were yet no magnificent edifi-

"ces,

* The original word is Μυριαδες, myriads, which is generally rendered *ten thouſands*.

" ces, built for the reception of Chriſtian aſſem-
" blies, ſuch as were afterwards reared at a great
" expence, and called churches. Their beſt accom-
" modation, for more than a century," he ſays,
" was the private houſes of the wealthieſt diſciples,
" which were but ill adapted to receive very nume-
" rous congregations."—How then, we may aſk, could *ſuch* a "numerous congregation," as that which was compoſed of the "*many thouſands*" of converted Jews, whom St. Luke ſpeaks of, be received for "the purpoſes of public worſhip" into any private houſe, even of the wealthieſt diſciple in Jeruſalem? Our Lecturer very juſtly obſerves, that "it is not ſo much by the meaſure of the ground, "as by the number of the people, that the extent "of a paſtoral charge is to be reckoned;" and he ſuppoſes, "at the time the churches were firſt plant-
" ed by the apoſtles, that the Chriſtians at a medi-
" um, were one thirtieth part of the people."—This calculation he carries into the country called Aſia Minor, and "ſuppoſes further, that country to "have been equal then in point of populouſneſs to "what Great Britain is at preſent; ſo that one of "their biſhoprics," which we know, were then only *ſeven* in number, "in order to afford a congrega-
" tion equal to that of a middling pariſh, ought to "have been equal in extent to thirty pariſhes in this "iſland:"† And on that ſuppoſition, how is it poſſible

† Vol. I. p. 216.

poſſible that the Chriſtian inhabitants of ſuch an extenſive tract of country, and ſo numerous as they are here calculated to be,* could be conſidered as but a ſingle congregation, or "aſſemble every Lord's "day, for the purpoſes of public worſhip, *in the "ſame place?*" For ſo Dr. Campbell tranſlates the Greek words επι το αυτο, which, it ſeems, he had found in the "writings of thoſe fathers," whoſe names he had juſt before mentioned.

We acknowledge, that there is ſuch an expreſſion to be met with in Juſtin Martyr's apology to the heathen Emperor for the perſecuted Chriſtians; and though our learned Profeſſor tells us, that "it is "for *brevity's ſake*, he does not produce the paſſage "at length,"† we are yet led to ſuſpect, that this has happened for the ſake of ſomething elſe, and becauſe the whole paſſage, ſhort as it is, and ſtanding in no need of abbreviation, contained more than he was willing to produce, or found convenient for his purpoſe. The apologiſt, in offering a vindication of the perſecuted Chriſtians throughout the Roman Empire, takes notice of the general method, which

* This calculation is well illuſtrated by the *Anti-Jacobin Reviewer* of Dr. Campbell's work, who eſtimates the preſent population of Britain at only 7,000,000, the thirtieth part of which is about 233,333, and that divided by *ſeven*, the number of angels, or biſhops then in Aſia Minor, leaves about 33,333 members for each congregation—a number by far too great for aſſembling under one roof, to "hear the ſcriptures read, and receive "ſpiritual exhortation."

† Vol. I. p. 210.

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they adopted in performing their religious ſervice, and for that purpoſe mentions — that "they *all* "*throughout cities and countries*, aſſemble *in the ſame* "*place*, as Dr. Campbell renders επι το αυτο." ‡ But this ſurely could not mean, that the whole body of Chriſtians throughout the wide extended empire of Rome, aſſembled together in *one place*, and made but *one congregation*; and therefore, to prevent the appearance of ſuch a glaring abſurdity, the firſt part of the ſentence, mentioning "*all throughout cities* "*and countries*," is prudently omitted, "for the "ſake of brevity" no doubt, both by our Lecturer and by the author, from whom he has almoſt literally copied the reaſoning which he makes uſe of, on this part of his ſubject.* But he ſhould alſo have reflected, that the propriety of the tranſlation on which this reaſoning is founded, has in general no great authority to ſupport it, and in ſome caſes cannot poſſibly be admitted. There was no difficulty however in admitting it, in the beginning of the ſecond chapter of the Acts, where the twelve apoſtles are ſaid to have been "all with one accord *in* "*one place*:" But towards the concluſion of that chap-

‡ Juſtin Martyr's words are, Παντων καθ' πολεις η αγρους μενοντων επι το αυτο συνελευσις γινεται.

* In proof of this, ſee the whole ii. chap. of the *Enquiry into the Conſtitution, &c. of the Primitive Church*, in the laſt ſection of which chapter, the author indeed quotes the words of Juſtin Martyr which he had before omitted, and tranſlates them thus—"On Sunday all the inhabitants both of "city and country met together," &c.

chapter, after "the *three thouſand* ſouls were added "to them," where it is ſaid—"All that believed "were επι το αυτο"—our tranſlators have rendered it —"they were all *together*," that is, conſorted, or companied with one another, but not ſo, as to be all crowded into one place; which, had it been poſſible, would at that time have been very imprudent. Beza's opinion of this paſſage is, that—"the com- "mon aſſemblies of the church, with their mutual "agreement in the ſame doctrine, and the great "unanimity of their hearts, were ſignified by it."—The ſame may be ſaid of that paſſage in the beginning of the third chapter of the Acts, where it is mentioned—that "Peter and John went up *together*, "επι το αυτο"—that is—for the ſame purpoſe, into "the temple, at the hour of prayer." And in the fourth chapter, where it is ſaid—"that the "kings of the earth ſtood up, and the rulers were "gathered *together*, επι το αυτο, againſt the Lord, and "againſt his Chriſt," it would be abſurd to ſuppoſe, that they all actually aſſembled in *one place*, when the paſſage only means, that they conſpired together for the ſame purpoſe, the words plainly pointing to the *object*, and not to the *place*, of their combination; juſt as that paſſage of Ignatius, part of which is quoted by Dr. Campbell, refers not to the *place*, but to the *object* or *purpoſe* for which the Magneſians were to aſſemble together. "Do nothing "therefore," ſays Ignatius, "without the biſhop "and preſbyters, neither ſtrive to make any thing

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" appear a reaſonable ſervice, which is done in your " own ſeparate or private way ; but in coming to- " gether, let there be one prayer, one ſupplication, " one mind, one hope ;"†—all tending to ſhew, that nothing was to be done in the way of public prayer and ſupplication, but as appointed and performed by their biſhop and preſbyters, and ſo as to manifeſt a becoming love of unity and order.— That ſuch is the meaning of this paſſage of Ignatius, is evident from what immediately follows on the ſame ſubject, in which he ſtill recommends the ſame unity of mind and ſpirit, in the public offices of religion; " wherefore come ye all together *as* unto " one temple of God, *as* to one altar, *as* to one " Jeſus Chriſt." For, as he told the Chriſtians at Smyrna, when exhorting them to " flee all diviſi- " ons, as the beginning of evils—that eucharift is " to be looked upon as valid," or well eſtabliſhed, " which is either offered by the biſhop, *or by him,* " *to whom the biſhop has given his conſent.*"‡

But to " evince," as our Lecturer ſays, " be- " yond all poſſible doubt, that the biſhop's cure " was originally confined to a ſingle church or con- " gregation," he ſtill appeals to the language of Ignatius, and inſiſts, that as there was but " one " place

† The words of Ignatius are—Μηδὲ ὑμεῖς ανευ του επισκοπου ϗ των πρεσβυτε- ρων μηδεν πρασσετε. μηδὲ πειραζετε ευλογον τι φαινεσθαι ιδια ὑμιν, αλλ' επὶ το αὐτο, μία προσευχη, μια δεησις, εις νους, μια ελπις. Epiſt. ad Magnes. p. 33.

‡ See Archbiſhop Wake's Tranſlation.

"place of meeting, ſo there was but one communi-
"on table or altar, as they ſometimes metaphori-
"cally called it. There is but one altar, ſaid Igna-
"tius,‡ as there is but one biſhop." This ſaying, we know, has been juſtly received, and underſtood in its full force, by every candid *Enquirer*‖ into eccleſiaſtical antiquity, and our Profeſſor might have ſpared the unhandſome reflection caſt on thoſe who differ from him in opinion, with reſpect to the meaning of it, where he ſays—"Nothing can be more
"contemptible than the quibbles, which ſome keen
"controvertiſts have employed to elude the force
"of this expreſſion. They will have it to import
"one ſort of unity in the firſt clauſe, and quite a
"different ſort in the ſecond, though the ſecond is
"introduced merely in explanation of the firſt. In
"the firſt, ſay they, it denotes, not a numerical,
"but a myſtical unity, not one thing, but one kind
"of thing, in the ſecond one identical thing."§

In this manner does our learned Lecturer run on, expoſing, as he thinks, the "*chicane*" of thoſe, who pretend to diſcover any diſtinction in the unity referred to in the words of Ignatius. Yet he might have remembered, that there are words recorded by an inſpired writer, deſcribing a "ſort" of unity which ſurely requires ſome diſtinction in the application.

‡ Ἐν θυσιαστηριον ὡς ἑις ἐπισκοπος. Epiſt. ad Philadelph.

‖ Dr. Campbell has borrowed from the *Enquirer* above mentioned, a great part of his reaſoning on this quotation from Ignatius. § Vol. I. p. 211.

tion. "That they all may be one," ſays our Lord, "*as* thou Father art in me, and I in thee, that they "alſo may be one in us—that they may be one, "even *as* we are one."† Here we are obliged to conſider the unity referred to, as of a twofold nature; a "myſtical unity" deſcribed in the words—"that they may be one," and an eſſential unity in the words that follow—"even as we are one."—The Socinian controvertiſts will, no doubt, call this diſtinction a "contemptible quibble;" and inſiſting that the ſame "ſort" of unity ought to be underſtood in both the clauſes of our Saviour's expreſſion, they will argue as fluently in ſupport of their opinion, as Dr. Campbell has done from what Ignatius ſays of there being "one altar, as there is one "biſhop;" an expreſſion, which no more proves the neceſſity of there being but *one* congregation in the dioceſe of a primitive biſhop, than St. Paul's exhortation to "glorify God with one mind and one "mouth,"‡ would prove that all the congregations of Chriſtians ought to have, as but *one mind* or ſentiment, ſo literally, but *one mouth* to expreſs it.

Our Lecturer however is not ſatisfied with the ſupport, which, on this point, he thinks, he has obtained from Ignatius; he even calls into his aid the authority of one, to whom, he afterwards ſays, "he recurs the more willingly, becauſe he is held "the great apoſtle of high church." Having mentioned

† St. John, xvii. 21, 22. ‡ Rom. xv. 6.

tioned, that "when the eucharift was celebrated, "the whole people of the parifh or bifhopric, if we "pleafe to call it fo, communicated in the fame "congregation, and all received the facrament, if "not from the hands of the bifhop, at leaft under "his eye;"* he immediately adds—"Hence it was "that the fetting up another altar within the limits "of his parifh, befide the one altar of the bifhop, "was confidered as the great criterion of fchifm;"† a criterion evidently drawn from thofe paffages of the

* Nay, and partook alfo, according to Dr. Campbell, of *one* and *the fame loaf*; for fo we are told in his Tranflation of the Gofpels, Vol. II. p. 450, where we meet with the following note on St. Mat. xxvi. 26. "*The* "*loaf*—τον αρτον E. T. *bread.* Had it been αρτον without the article, it might "have been rendered either *bread* or a *loaf.* But as it has the article, we "muft, if we would fully expreſs the fenſe, fay *the loaf.* Probably on fuch "occafions *one loaf*, larger or fmaller, according to the company, was part of "the accuftomed preparation. This practice, at leaft in the apoftolic age, "feems to have been adopted in the church, in commemorating Chriſt's "death. To this it is very probable, the apoſtle alludes, 1 Cor. x. 17.—"Ὁτι εἷς αρτος, ἓν σωμα οἱ πολλοι ἐσμεν· οἱ γαρ παντες ἐκ τȣ ἑνος αρτȣ μετεχομεν "that is—*Becauſe there is one loaf, we though many are one body, for we all* "*partake of the one loaf.* It is in the common tranſlation—*For we being* "*many, are one bread and one body; for we are all partakers of that one* "*bread.* Paſſing at preſent ſome other exceptions, which might be made "to this verſion, there is no propriety in ſaying, *one bread*, more than in "ſaying *one water* or *one wine.*" And we may add—there is as little propriety in building ſo much on the *article* in this paſſage of St. Matthew, when in the parallel places of St. Mark, St. Luke, and St. Paul's firſt Epiſtle to the Corinthians, the word αρτον is uſed *without* the *article*: Nor do we ſee much *probability*, that *one loaf* could have been found ſufficiently large, even for the *three thouſand ſouls*, who are ſaid (Acts, ii. 41, 42) to have "continued "ſtedfaſtly in the apoſtolic breaking of bread," much leſs for the many thouſands, who were ſoon after "added unto them."

† Vol. I. p. 201.

the works of Cyprian, in which he deſcribes a ſchiſmatic as one, "who deſpiſing the biſhops, and "leaving the prieſts of God, dares to ſet up ano-"ther altar, and to offer up different, and unautho-"rized prayers,"* and again declares—that "no "other altar can be erected, no new prieſthood "conſtituted, beſides the one altar, and the one "prieſthood."† Theſe, and ſuch like paſſages from the works of Cyprian, if brought forward in ſupport of Dr. Campbell's opinion with reſpect to what he calls "parochial Epiſcopacy," muſt be treated with great violence, before they can be wreſted to a purpoſe ſo different from that, for which they were originally deſigned, and which is uniformly diſplayed in the writings of the primitive fathers, everywhere exhibiting this plain and obvious truth, that the unity of the biſhop, of the altar, and of prayer, is all founded on the common principle of the unity of the Chriſtian prieſthood. And it has been juſtly obſerved, that no uninſpired writer "ever ſo un-"locked the evangelical ſecret of this catholic and "Chriſtian unity, as the inimitable Cyprian has "done."‡ Of this we have a very ſtriking proof in

* "Contemptis Epiſcopis, et Dei ſacerdotibus derelictis, conſtituere au-"det aliud altare, precem alteram illicitis vocibus facere."——*De Unitate Eccleſiæ.*

† Aliud altare conſtitui aut ſacerdotium novum fieri, præter unum altare, et unum ſacerdotium, non poteſt.——Cypr. epiſt. 43.

‡ See the *Original Draught of the Primitive Church*, which contains a full and ſatisfactory anſwer to the *Enquirer*, &c. above mentioned.

In that admirable paſſage, which has been ſo often quoted by the writers on this ſubject :—" The Epiſcopate is *one*, of which every biſhop holds a part, " ſo as to have a concern in, or be intereſted for, " the whole. The church alſo is *one*, which by a " fruitful increaſe grows up into a multitude of " members; as the ſun has many rays, yet but *one* " fountain of light; or as a tree may have many " branches, yet but *one* root fixed deep in the earth, " or as when many ſtreams deſcend from *one* foun- " tain, they appear indeed divided in their num- " ber, yet all preſerve the *unity* of their original."† So is it, with reſpect to the *unity* of the Chriſtian church, which though diſtinguiſhed in its principle by the ſeveral primitive expreſſions of *one church*, *one altar*, and *one biſhop*, will always be found to conſiſt with as many churches, altars and biſhops, as can be proved to derive their order, inſtitution and authority from the ſame ſacred ſource, the Biſhop of ſouls, and Founder of the church; the unity of whoſe divine power and ſpirit, diffuſed at firſt among

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† " Epiſcopatus unus eſt, cujus a ſingulis in ſolidum pars tenetur. Eccleſia quoque una eſt, quæ in multitudinem latius incremento fæcunditatis extenditur; quo modo ſolis multi radii, ſed lumen unum; et rami arboris multi, ſed robur unum tenaci radice fundatum; et cum de fonte uno rivi plurimi defluunt, numeroſitas licet diffuſa videatur, exundantis copiæ largitate, unitas tamen ſervatur in origine." Cypr. *De Unitate Eccleſiæ*. In a note on this paſſage, Mr. Marſhall the tranſlator obſerves, " that the words *in ſolidum* are forenſic, and allude to the caſe of divers contractors, each of whom was bound not only for his proportionable part, but if the reſt failed, was to make good the whole."—By this account, the biſhops will be found to hold their part of the Epiſcopate, as we ſay, *conjunctly and ſeverally*.

the choſen twelve, is ſtill preſerved among thoſe who have regularly ſucceeded to them, in the commiſſion, which they received from Chriſt. Hence it neceſſarily follows, that the unity of every regular congregation of Chriſtians, conſiſts in their having the miniſterial offices, with which they are ſupplied, performed by a perſon duly authoriſed for that purpoſe, and acting under the appointment and direction of thoſe, who, as rightful biſhops, have "authority given unto them in the church, to call "and ſend miniſters into the Lord's vineyard."

We have now taken notice of the principal arguments, to which Dr. Campbell has recurred; for they have all been made uſe of before, to ſhew, that the primitive biſhop, in the period which he has fixed for his "parochial Epiſcopacy," was no other than the paſtor of a ſingle congregation or pariſh, with the preſbyters aſſiſting as his curates. And after all the pains he has taken, to adjuſt his plan of the primitive biſhopric to the modern preſbyterian pariſh, we find him ſtill obliged to own, that "the "reſemblance does not hold in every particular; "though," he ſays, "it plainly does in moſt," and then adds—"perhaps in ſome things, the caſe "may bear a greater analogy to ſome highland pa-"riſhes in this northern part of the iſland, wherein, "by reaſon of their territorial extent, the paſtor is "under the neceſſity of having ordained itine-"rant aſſiſtants, whom he can ſend as occaſion "requires, to ſupply his place in the remote parts

"of

" of his charge."†— The fitneſs of this analogy we ſhall in part admit, as it correſponds pretty nearly with the ideas, which we have been taught to form of primitive Epiſcopacy; conceiving it to be almoſt in the Doctor's own words—" One ordained " paſtor having power to *ſend* out ordained aſſiſtants " to ſupply his place, as occaſion requires." But as Chriſtianity began in cities, and populous countries, and it was a long time before it reached ſuch uncultivated tracts as are to be found in the northern parts of this iſland, it is chiefly with theſe populous ſettlements that we are at preſent concerned, ſuch as the church, pariſh, or dioceſe of Jeruſalem, where the biſhop muſt have had many congregations of Chriſtians to ſuperintend, and therefore many preſbyters acting under him in the diſcharge of their miniſterial duties.

Indeed our Profeſſor ſeems to admit as much, in that paſſage of his Lecture now before us, where he obſerves, that " as the whole of the biſhop's pariſh " generally received the ſymbols of Chriſt's body " and blood, mediately or immediately from his " hand, ſo they were, for the moſt part, baptized " either by him, or in his preſence." Here the words " *generally*" and " *for the moſt part*" plainly imply that *ſometimes* the caſe was otherwiſe, and a kind of ſimilar acknowledgment is made by what is ſaid of their " receiving the ſymbols *mediately* from

† Vol. I. p. 214.

" the hand of the biſhop." By this expreſſion we cannot properly underſtand any thing elſe but the mediation or intervention of the preſbyters, as his " ordained aſſiſtants." And if receiving from their hands at the other end of ſuch a capacious room as could contain *thouſands* of communicants, according to the plan of our Profeſſor, could be held the ſame as receiving from the hand of the biſhop, why not at the other end of the ſtreet, and ſo on to any diſtance, to which his epiſcopal charge might extend? It muſt be remembered that we are preſently alluding to the " parochial Epiſcopacy" of Jeruſalem, in which pariſh, however, from the account given of it in ſcripture, we muſt think it next to impoſſible, even had it been expedient, which at that time it certainly was not, that the *three* thouſand, the *five* thouſand, yea the *many thouſands* of believers, or *pariſhioners*, ſhould meet in one place, for the purpoſes of public worſhip, or form but one congregation.

It may well be ſuppoſed, that in theſe variable times of the goſpel, when the churches had now and then a little reſt, and were multiplied, but much oftener were ſcattered by diſtreſs and perſecution, there would be ſome Epiſcopal charges, whether we call them by the name of pariſh or dioceſe, where the biſhop could eaſily meet with his whole flock in one place, and perform every part of his official duty to them in perſon. Dr. Campbell has taken care

to

to furniſh us with an inſtance of this kind,† in what he calls the "extenſive dioceſe of Neoceſaria," where Tillemont, he ſays, "hath ſhewn from Baſil and "Gregory of Nyſſa, both natives of Cappadocia, "that in the middle of the third century, there "were no more than ſeventeen believers, who pro-"bably all reſided in the city;" and then aſks—"Could fewer be properly aſſociated into one con-"gregation?"‖ But he has forgot to mention, what the ſame Baſil and Gregory relate, whether Tillemont hath ſhewn it or not, that the biſhop aſſigned to the charge of Neoceſaria, the famous Gregory Thaumaturgus, who had himſelf been converted by Origen, left at his death only *ſeventeen pagans* in all that "extenſive dioceſe:" And the conſequence, we

† The hiſtorian, Gibbon, had mentioned the ſame inſtance, and almoſt in the ſame words.—See vol. II. of the 8vo edition of his *Hiſtory of the Decline and Fall of the Roman Empire*, p. 360—where, after acknowledging what, he ſays, "we may learn from the writings of Lucian, a philoſopher "who had ſtudied mankind, and who deſcribes their manners in the moſt "lively colours, that under the reign of Commodus, his native country "of Pontus was filled with Epicureans and *Chriſtians*," he adds in a note, "Chriſtianity however muſt have been very unequally diffuſed over Pon-"tus, ſince in the middle of the third century, there were no more than "ſeventeen believers in the extenſive dioceſe of Neo-Cæſarea. See M. de "Tillemont, Memoires Eccleſiaſt. tom. iv. p. 675. from Baſil and Grego-"ry of Nyſſa, who were themſelves natives of Cappadocia." This is one of many proofs that might be adduced of a peculiar "coincidence in ſenti-"ment" between our theological Profeſſor, and that celebrated hiſtorian, whoſe ſceptical opinions are not likely to procure him any admiration among the real friends of Chriſtianity.

‖ Vol. I. p. 217.

we are told, was, that the "zealous citizens pul-
"led down their altars, temples and idols, and in
"every place built houſes of prayer in the name of
"Chriſt."§

An earlier writer too than Gregory Nyſſen, the ſame Tertullian, to whom Dr. Campbell has frequently referred, as favouring ſome of his ſentiments, mentions the Chriſtians, even in his early age, as "ſo numerous, as almoſt to conſtitute the "greater part of every city;"† and in his apology to the Roman magiſtrates, he does not heſitate to ſpeak of the great multitudes of his profeſſion, in theſe confident terms.—"We are of yeſterday; yet "every place is filled with us: your cities, your "iſlands, your forts, your corporations and coun-"cils, even the armies, tribes and companies, yea "the palace, ſenate, and courts of juſtice; the "temples only have we left to you.—Should we go "off, and ſeparate from you, you would ſtand a-"mazed at your own deſolation, be affrighted at "your ſolitary ſtate, the ſtagnation of your affairs, "and the ſtupor of death, which had in a manner "ſeized your city."‖ What a ſtrange account muſt this

§ Gregor. Nyſſen. in Vit. Thaumat. tom. III. p. 567. Paris edit. 1638.

† Tanta hominum multitudo, *pars pæne major cujuſque civitatis.* Tertul. ad Scap. c. 2.

‖ Heſterni ſumus, et veſtra omnia implevimus; urbes, inſulas, caſtella, "municipia, conciliabula, caſtra ipſa, tribus, decurias, palatium, ſenatum, "forum; ſola vobis reliquimus templa. St tanta vis hominum in aliquem

this have appeared to the magiſtrates of Rome, if their great city was found to contain, inſtead of ſuch prodigious numbers, no more than a ſingle congregation of Chriſtians? The ſame obſervation may be made on what Euſebius ſays, in general, of the Chriſtian churches in every city and country, about the cloſe of the apoſtolic age, when he uſes ſuch ſingular terms to expreſs their amazing numbers, and compares "their thronged and crowded ſocieties to "grain heaped upon a barn floor."† It will be no eaſy matter to reconcile this report of a very well-informed and accurate author, with our Profeſſor's imaginary calculation, by which he attempts to ſhew that "one of the primitive biſhoprics, in order to "afford a congregation equal to that of a middling "pariſh, muſt have been equal in extent to thirty "pariſhes in this iſland."

Having already diſcovered the extreme weakneſs of the materials, and want of ſolidity in the foundation, on which this ſtrange poſition is built; and being thereby ſufficiently guarded againſt any concluſion that may be drawn from ſuch doubtful and dangerous premiſes, we may be excuſed from following our learned Lecturer through all the minute def-

"orbis remoti ſinum abrupiſſemus a vobis——proculdubio expaviſſetis ad ſo-"litudinem veſtram, ad ſilentium rerum, et ſtuporem quendam quaſi mor-"tui urbis." Tertul. apol. p. 33. cap. 37.

† This gives but imperfectly the ſenſe of the original, Και δηλα ανα πασας πολεις τε και κωμας πληθυσης αλωνος δικην, μυριανδροι τε και παμπληθεις ανθρωπων εκκλησιαι συνεςηκεσαν. Euſeb. hiſt. Eccl. l. iii. c. 3.

deſcriptions of his parochial plan of Epiſcopacy; eſpecially as, by his own confeſſion, there is no complete reſemblance or conformity to it, in that eſtabliſhed ſyſtem, under the protection of which he made ſuch a diſtinguiſhed figure. The difference indeed we could eaſily ſhew in a number of inſtances, if it were not more our concern, to defend the ſoundneſs of our own, than to expoſe the defects of other ſyſtems; or if we may be allowed to adopt the language of him who has attacked us, and ſay—"it is "neither our province, nor humour, to trace non-"ſenſe through all its dark and devious windings."† There is ſtill however one part of our Profeſſor's ſpecious theory, of which we cannot well omit to take ſome notice, as it ſeems to touch the main hinge of the controverſy, and may ſerve as a farther ſpecimen of the ſkill and addreſs, with which the other parts are conſtructed.

The point to which I am alluding, occupies, in one way or other, all that remains of the ſeventh Lecture, part of which we have already conſidered, and is introduced by the Lecturer's "returning to "the adminiſtration of religious ordinances in thoſe "primitive pariſhes," which he had been deſcribing. After having told us, that "the preſbyters "executed certain miniſterial offices, in thoſe parts "of the pariſh, to which the biſhop found it reaſon-"able

† See Dr. Campbell's application of this remark to the pious and eminently learned Mr. Henry Dodwell, vol. I. p. 102.

"able to ſend them, and alſo aſſiſted him in the "public offices of religion; that when he was ſick, "or otherwiſe neceſſarily abſent, they ſupplied his "place, and as the charge of the pariſh was emi- "nently devolved upon him, they acted in all the "miniſterial duties by his direction, or at leaſt with "his permiſſion;" he immediately adds—"The "only queſtion of moment, that has been raiſed on "this head is, whether by his order or allowance, "they could exerciſe every part of the paſtoral of- "fice as well as the biſhop, or whether there were "ſome things, ſuch as ordaining others to the mi- "niſtry, which even his commands could not em- "power them to do." On this very important queſtion, the learned Profeſſor gives his own opinion directly in theſe words,—"As the power of the "biſhops aroſe, and that of the preſbyters ſunk "gradually, I am diſpoſed to think, that in the "courſe of two centuries, or even a century and a "half, there was a conſiderable difference in this "reſpect, in the ſtate of things, at the beginning, "and at the end. Towards the concluſion of that "period, I imagine, it became very unuſual for a "biſhop to delegate this, which was ever looked "upon as the moſt ſacred, and moſt momentous "truſt, to his preſbyters. The tranſition is very "natural from *ſeldom* to *never*, and in our ways of "judging, the tranſition is as natural from what ne- "ver is done, to what cannot lawfully be done."†

† Vol. I. p. 221.

Now, what is all this, but mere declamation, or a fanciful train of reaſoning, founded upon gratuitous aſſumptions, and confirmed by the author's own "*imaginings*, and *diſpoſitions to think*" ſo and ſo, without any thing offered in the way of proof, or even of illuſtration? The period which he has aſſigned for the operation of his "natural tranſition," we cannot help thinking, is very ambiguouſly defined. He is willing to reduce it to "a century and "a half," and yet finds a conſiderable difference in the ſtate "of things at the *beginning*, and at the "end." That period undoubtedly *began* with the birth of Chriſt; ſo that the thirty-three years of his life muſt be ſtruck out of the calculation, as muſt alſo be the ſubſequent years to the death of St. John the apoſtle; and then the "courſe of a century and "a half," will be reduced to little more than half a century, which is rather a ſhort period for effecting ſuch a conſiderable change as our author alludes to, in the government of the church. When he tells us—that "the power of the biſhops aroſe, and "that of the preſbyters ſunk gradually;" ſhould he not have mentioned more particularly, for the information of his pupils, what it was that thus raiſed the biſhops, and ſunk the preſbyters, even in a gradual manner? There were then no flattering Conſtantines,—none of thoſe imperial edicts, which he inveighs ſo bitterly againſt, to create or ſupport ſuch a dangerous aſcendancy in the firſt of theſe eccleſiaſtical orders above the ſecond. If it was entirely

tirely owing to "ſeniority, or ſuperior merit, or "diſtinguiſhed talents," as our Lecturer ſeems to think "probable," what an inſignificant race muſt thoſe preſbyters have been, none of whom could ever be found to poſſeſs "merit or talents,"—ſufficient to preſerve their power from ſinking, or rather being totally ſwallowed up in that gulph of Epiſcopal dominion, from which it was never to riſe again?

Our author indeed "imagines," (but without aſſigning any ground for ſuch an imagination) that towards the concluſion of his "century and a half," it *became* very unuſual for a biſhop "to delegate the "truſt of ordination to his preſbyters:" and yet we ſhall ſoon find him endeavouring to fix this unuſual practice, even upon "the great apoſtle of "High-church himſelf," a whole century after the period to which he is here referring. But the ſtrangeſt inconſiſtency, and moſt illogical piece of reaſoning in all that portion of Dr. Campbell's Lectures now under our conſideration, is that which follows in theſe words—"We know, that ſome time after "the period, to which I have here confined myſelf, "ordination by preſbyters was prohibited, and de-"clared null by eccleſiaſtical canons. But the very "prohibitions themſelves, the very aſſertions of "thoſe whom they condemned as heretics, prove "the practice, then probably wearing, but not quite "worn out."† And it is well, we ſay, for thoſe who

† Vol. I. p. 221.

who maintain the neceſſity of Epiſcopal ordination, that its modern rival, ordination by preſbyters, was prohibited ſo early, as even our Lecturer's vague expreſſion muſt mean, "if it mean any thing."— But we know not well what opinion to give of the manner in which he accounts for theſe prohibitions, and which appears liable to ſome objection in the terms made uſe of to define it, and much more in the conſequences that may be deduced from it.

If by the terms, in which it is expreſſed, we are to underſtand that the "the prohibitions themſelves "prove the practice to be then *probably* wearing, "but not quite worn *out*," we muſt object to that ſort of evidence, which eſtabliſhes no ſort of connection between the proof, and the thing to be proved; and we might ſay, on much better ground, if *probability* be all the point in queſtion, that the prohibitions rather prove the practice to be then *probably* wearing *in*, and beginning to require correction.— But if it be the practice itſelf, which is meant to be proved, not only by the prohibitions themſelves, but "by the very aſſertions of thoſe, whom they "condemned as heretics," might it not be expected, that our Profeſſor would have let his pupils know, whether the authors of theſe "aſſertions," ſome of whom he ought to have named, were really heretics, or only condemned as ſuch, by thoſe who had prohibited the practice, to which he was here referring? His ſtatement of the caſe, on the contrary, is dark and dubious, where the nature of

the

the ſubject required that his ſentiments ſhould have been delivered in clear and explicit terms. He was ſenſible, no doubt, of the tickliſh ground, on which he was treading, and therefore contrived to make uſe of language, not ſo plain, and unequivocal, as might have been looked for. Yet even to inſinuate that the aſſertions of condemned heretics ſerve to prove their innocence, or the lawfulneſs of that, which they were condemned for maintaining, is a tenet rather of dangerous conſequence, and not ſuch as might be expected from an eſtabliſhed theological chair. Did the aſſertions of the Arian heretics, when condemned by the council of Nice, prove their doctrine to be then only "wearing, but not quite "worn out?" Were there no *novelties* in theſe old times, which, on their very firſt appearance, were ſtigmatized as hereſies? And might not this fancy of admitting "ordination by preſbyters," have been but a novelty, when it was firſt prohibited, at leaſt for any thing that Dr. Campbell has produced, to ſhew the antiquity of its origin, or the continuance of its practice? Or did the church, ſo early as the period "to which he has here confined himſelf," make canons againſt apoſtolic inſtitution, and primitive uſage, when "wearing, but not quite worn out?" Theſe are queſtions, which, connected as they evidently are with "the moſt ſacred and momentous "truſt," it was the buſineſs of our learned Lecturer to have diſcuſſed with a degree of ſerioufneſs and attention, ſuitable to the dignity and importance of the

the ſubject, and not to have left his hearers without any other impreſſion on their minds, than what ariſes from the authority of a great *name*, which, he himſelf has repeatedly told us, "has greater influence on the opinions of the generality of men, "than moſt people are aware of."

In the courſe of our inquiries into the eccleſiaſtical hiſtory of the firſt three or four centuries, we meet with an inſtance of one Colluthus, a preſbyter of Alexandria, who, pretending to have been promoted to the office of a biſhop, began to encroach on the Epiſcopal power of ordination, but was ſoon brought to ſee his error, and having renounced his ſchiſm, was again admitted to communion as a preſbyter. This happened about the beginning of the fourth century, and ſo far from being conſidered as a "practice then wearing out," it is expreſsly mentioned as the *firſt* attempt of that kind. Some time after we read of another preſbyter, Aerius, who, as a judicious writer obſerves, "ſeeking to be made a "biſhop, could not brook that another was preferred before him; and therefore when he ſaw himſelf unable to riſe to that greatneſs, which his "ambitious pride did affect, his way of revenge "was to try, what wit being ſharpened with envy "and malice could do, in raiſing a new and ſeditious opinion, that the ſuperiority which biſhops "had, was a thing which they ſhould not have, "there being no neceſſary diſtinction between them

"and

"and preſbyters."* For holding and ſtriving to propagate this *new* opinion, which Epiphanius imputes to his ignorance of the ſcriptures, Aerius was not only branded as a *heretic*, but conſidered as no other than a *madman*; for "how was it poſſible," ſaid thoſe who argued againſt him, "that he ſhould "conſtitute or ordain a preſbyter, who had no au-"thority to impoſe hands in ordination?"†

In oppoſition however to theſe facts (though facts are uſually reckoned ſtubborn things) our Lecturer produces ſome extracts from the works of contemporary writers, ſufficient, as he thinks, to eſtabliſh his own opinion; and "that about the middle of "the third century, the preſbyters were ſtill conſi-"dered as veſted with the power of conferring or-"ders," he ſays, "has been plauſibly argued from "an expreſſion of Firmilian, in his letter to Cypri-"an;" which expreſſion is thus tranſlated by the "plauſible arguer," whom he no doubt, had in his eye.‡—"All power and grace is conſtituted in "the church, where ſeniors preſide, who have the "power

* See Hooker's *Eccleſiaſtical Politie*, book vii. p. 2[illegible].

† Πως οἱονἰε ἡν τον πρεσβυτερον καθιςαν μη ἐχοντα χειροτεσιαν τυ χειροτονειν. Epiphanius Hæres. lxxv. p. 908—as quoted by Archbiſhop Potter in his *Diſcourſe on Church Government*, p. 292.

‡ See the *Enquiry into the Conſtitution, &c. of the Primitive Church*, ſo frequently copied by Dr. Campbell.

" power of baptizing, confirming and ordaining."‖ Now, ſays Dr. Campbell, " that by *majores natu*, in " Latin" (here rendered ſeniors) " is meant the " ſame with πρεσβυτεροι, in Greek" (or preſbyters) " of " which it is indeed a literal verſion, can ſcarcely be " thought queſtionable. Beſides the phraſe ſo ex- " actly coincides with that of Tertullian, who ſays " —Probati præſident ſeniores—approved elders " preſide,—as to make the application, if poſſible, " ſtill clearer."† Yet we cannot help thinking, that more illuſtration is ſtill wanting; and that no perſon, who reads with attention the whole of this epiſtle of Firmilian's to Cyprian, and properly conſiders the nature of the ſubject on which he wrote, can have any doubt, that by the " ſeniors, who " preſide in the church," he certainly meant the *biſhops*, as being the only preſidents, who were acknowledged to " have the power of confirming, and " ordaining," as well as of baptizing, and to whom he plainly refers a little after, when mentioning St. Paul as ſurely " not inferior to the *biſhops* of whom " he had been ſpeaking."* It is equally certain, that by Tertullian's " approved preſidents," could only be meant the *biſhops* or heads of the ſeveral churches within the Roman empire; ſince he was clearly of opinion, that the apoſtles had placed *biſhops*

‖ " Quando omnis poteſtas et gratia in eccleſia conſtituta ſit, ubi præſi- " dent majores natu, qui et baptizandi, et manum imponendi, et ordinandi " poſſident poteſtatem." Cyprian. Epiſt. 75.

† Vol. I. p. 222. * " Niſi ſi *his Epiſcopis de quibus nunc*, minor fuit Paulus."

ſhops in all the churches which they had planted, and adduced thoſe of Smyrna and Rome, as inſtances, although he ſaw no occaſion for calling them by that name, in the apology, which he was now offering to the Roman governors.

But what we think moſt ſurpriſing in all that part of Dr. Campbell's Lectures, now more immediately before us, is the readineſs with which he recurs to the authority of Cyprian.—This cannot ſo well be accounted for, as by obſerving, that the only paſſage, which he quotes from that venerable writer, as favouring the validity of ordination by preſbyters, was made uſe of, for the ſame purpoſe, by his great friend and oracle, the author of the "*Enquiry into* "*the Conſtitution, &c. of the Primitive Church.**"—We find him arguing juſt as Dr. Campbell has done, from part of a letter addreſſed by Cyprian to *his preſbyters and deacons* at Carthage, in which "he, in "the moſt earneſt and preſſing terms, intreats them, "during his abſence, to diſcharge what was in-"cumbent both on themſelves, and on him, in ſuch "a manner, as that nothing might be wanting, "either as to diſcipline or diligence."‖ Now, ſays our Profeſſor,—"is it to be ſuppoſed, that he "would have ſo expreſsly enjoined them, without

* See the *Enquiry, &c.* p. 62.

‖ "Quoniam mihi intereſſe nunc non permittit loci conditio, peto vos pro fide et religione veſtra, fungamini illic et veſtris partibus et meis, ut nihil vel ad diſciplinam, vel ad diligentiam deſit." Cypr. epiſt. 5.

" exception or limitation, to diſcharge the duties " of his function, as well as their own, if neither " preſbyters nor deacons could do any thing in or- " dination, that part, which was the chief of all ?"† And we may aſk in return, if ordination was includ- ed in thoſe duties, which they were to diſcharge, is it to be ſuppoſed, that he would not have made an exception with reſpect to his *deacons*; as they could have no pretenſions to the power of ordaining, even on Dr. Campbell's principles, who had juſt before been obſerving, " That there was no occaſion for " making canons againſt ordination by deacons, or " by laymen, who did not pretend to ſuch a right ?" Yet here he adds—" Might it not be juſtly thought, " that if Cyprian meant to except ordination, he " would have given them ſome hint in this letter, " what method, in caſe of any vacancy in their " preſbytery, (which, during his abſence, would " be doubly incommodious) they ſhould take, to get " it quickly and properly ſupplied." And we may eaſily diſcover the reaſon, why no ſuch hint was given, by a careful peruſal of the letter itſelf, which was evidently written for the ſake of recommending to his clergy a quiet and prudent behaviour under their preſent diſtreſs, as well as a charitable atten- tion to the neceſſities of thoſe, who were ſuffering for their faith in Chriſt, but without any view to the caſe of a vacancy in their preſbytery, or the moſt proper method of getting it ſupplied.

This

† Vol. I. p. 225.

This very caſe however, or any thing ſimilar to it, we find ſufficiently provided for, in another of Cyprian's Letters, addreſſed to two of his colleagues, Caldonius and Herculanus, neighbouring biſhops, and to two of his own preſbyters, Rogatianus and Numidicus, appointing theſe four "his vicegerents "or deputies, to inquire into the ages, conditions "and merits of the brethren; that he whoſe proper "charge or buſineſs it was, to promote men to ec-"cleſiaſtical offices, might be well informed about "them, and ſo promote none but ſuch as were "worthy, and humble and meek."* By ſuch an ample deputation as this, thoſe entruſted with it, including in their number two of the Epiſcopal order, were ſufficiently authoriſed to ſupply whatever vacancy might happen in any of the eccleſiaſtical offices, within the dioceſe of Carthage, during the unavoidable abſence of its proper biſhop and governor, who, we ſee, ſpeaks of himſelf in the ſingular number, as the perſon who had the power of appointing his ſubordinate officers, and founds that power on his having the *care* of the church of Carthage committed to him.

The ſame ſentiment we find expreſſed in another of his letters to his preſbyters and deacons, and to all his people, which he begins by telling them, that

† "Cumque ego vos pro me *vicarios* miſerim—ut ætates eorum, et con-"ditiones, et merita diſcerneretis, ut jam, *ego, cui cura incumbit*, omnes op-"time noſſem, et dignos, atque humiles et mites, ad eccleſiaſticæ adminiſtra-"tionis officia promoverem." Cypr. epiſt. xli.

" though in all clerical ordinations he had been ac-
" cuſtomed to conſult them beforehand, and to ex-
" amine the manners and merits of every one with
" common advice,"* yet in the inſtance which he was then going to mention, he had thought proper to depart from his uſual practice, by ordaining a perſon without any ſuch previous conſultation, and now intimated what he had done, in the common ſtyle uſed by ſuperiors on ſuch occaſions. This he repeats in his next letter concerning another ordination of the ſame kind, by deſiring his preſbyters and deacons, and all his people, to *take notice*, that tho' on account of their youth, he had appointed theſe perſons only to an inferior office for the time, he " yet deſigned them for the honour of the preſbyte-
" rate, and to ſit with him as his counſellors, as
" ſoon as their years would admit of that promo-
" tion."† All which plainly ſhews, that Cyprian conſidered himſelf, in his Epiſcopal character, as veſted with the ſole power of ordination within his diſtrict; and it will not be eaſy to diſcover, in any part of his works, the leaſt intimation of his ſharing that power with his preſbyters, far leſs of his admitting, that they had ſufficient right to exerciſe it, as having

* " In ordinationibus clericis *ſolemus* vos ante conſulere, et mores, ac me-
" rita ſingulorum communi conſilio ponderare." See the whole of Cyprian's 38th epiſtle to his preſbyters, and deacons, and to all his people.

† Cæterum preſbyterii honorem, deſignaſſe nos illis jam *ſciatis*—ſeſſurā nobiſcum, provectis et corroboratis annis ſuis. Epiſt. 39.

having equal authority with himſelf. On the contrary, we find him on all occaſions vindicating and ſtrenuouſly aſſerting the ſupreme power of the biſhops in this, as well as in every other matter, connected with the care and government of the church.

This is particularly obſervable in one of his letters written to thoſe unhappy perſons, who by ſacrificing to idols, had fallen off from the communion of the church, and afterwards became indecently importunate, even with inſolent clamour, to be reſtored to it. After ſtating to them the manner in which the frame of the church, and the authority of its biſhops, were conſtituted by our bleſſed Lord, whoſe precepts we ought to revere and obey, he adds—"Thence in the courſe of time, and by regular ſucceſſion downwards, the ordination of biſhops, and the conſtitution of the church, are tranſmitted in ſuch a manner, as that the church being built upon the biſhops, all her public acts or affairs may be ordered by them as the chief rulers.—Wherefore, ſince this is God's appointment, I cannot but wonder at the boldneſs and inſolence of certain perſons, who, in writing to me, have called themſelves a church, when a church is only to be found in the biſhop, the clergy, and the faithful, or ſteady Chriſtians."* Such is the reaſoning

* "Inde per temporum, et ſucceſſionum vices, Epiſcoporum ordinatio, et eccleſiæ ratio decurrit, ut eccleſia ſuper Epiſcopos conſtituatur, et omnis actus eccleſiæ per eoſdem præpoſitos gubernetur. Cum hoc itaque divina lege fundatum ſit, miror quoſdam audaci temeritate, ſic mihi ſcribere

ing made uſe of by this admirable writer, to ſhew the neceſſity of maintaining communion with the biſhop, as the means of preſerving that principle of unity in the church, which is eſſential to its very exiſtence. And this we find him again recommending very ſtrongly, in a letter addreſſed to all his people, on the breaking out of a lamentable ſchiſm in his dioceſe. Having firſt put them in mind, that "God is one, and Chriſt is one, and "the church is one, and the Epiſcopal chair is "one," he then points to the application, and ſhews what ought to be the conſequence of all this unity, in the moſt earneſt and affectionate terms.—"Ye "are brethren," ſays he, "let no man make you "wander from the ways of the Lord: Ye are Chriſ-"tians, let no man rend you from the goſpel of "Chriſt: Let no man take off from the church, the "ſons of the church: Let them who have a mind "to periſh, periſh by themſelves: Let them alone con-"tinue out of the church, who have departed from "the church: Let them alone not be with the bi-"ſhops, who have rebelled againſt the biſhops."*

But it was not to "his people," or laity only, that Cyprian directed theſe, and ſuch like admonitions,

" voluiſſe, ut eccleſiæ nomine literas facerent; quanda eccleſia in Epiſcopo, " et clero, et in omnibus ſtantibus ſit conſtituta. Cypr. epiſt. 33.

* " Deus unus eſt, et Chriſtus unus, et una eccleſia, et cathedra una —— Nemo, vos fratres, errare a Domini viis faciat: Nemo vos Chriſtianos ab evangelio Chriſti rapiat: Nemo filios eccleſiæ de eccleſia tollat: Pereant ſibi ſoli, qui perire voluerunt. Extra eccleſiam ſoli remaneant, qui de eccleſia receſſerunt. Soli cum Epiſcopis non ſint, qui contra Epiſcopos rebellarunt." Cypr. epiſt. 43.

tions, warning them of the danger of deſpiſing the due exerciſe of eccleſiaſtical authority; he ſpake the ſame language to his clergy, and ſhewed himſelf equally deſirous of enforcing on the inferior orders of the miniſtry, a becoming regard to that ſacred authority, when thus exerciſed in the way of Chriſt's appointment. Having been informed of the ill uſage, which one of his contemporary biſhops had received from a turbulent and diſorderly deacon, he recommended a proper exertion of the Epiſcopal authority, as the moſt likely way of bringing the delinquent to a juſt ſenſe of his duty, obſerving at the ſame time, in the letter which he wrote on the occaſion, that "the deacons ought to remember, "that our Lord himſelf choſe apoſtles, that is, biſhops and governors; whereas the apoſtles, after "their Lord's aſcenſion, appointed for themſelves "deacons, to be miniſters of the church, and of "their Epiſcopal office; ſo that, if we durſt do any "thing againſt God, who hath made us biſhops, "they might in like manner oppoſe us, by whoſe "authority they have been made deacons."*

The deacons however were not the only order of church officers, whom Cyprian has deſcribed as placed in a ſubordinate capacity, and acting under the

* "Meminiſſe autum Diaconi debent, quoniam apoſtolos, id eſt Epiſcopos et præpoſitos, Dominus elegit; diaconos autem poſt aſcenſum Domini in cælo, apoſtoli ſibi conſtituerunt Epiſcopatus ſui, et eccleſiæ miniſtros Quod ſi nos aliquid audere contra Deum poſſumus, qui Epiſcopos facit; poſſint et contra nos audere diaconi, a quibus fiunt." Cypr. ep. 3.

the authority of the biſhops. Even the preſbyters alſo, though always mentioned by this venerable prelate in terms of moſt affectionate regard, and whom he ſo often calls his *fellow-preſbyters*, and points out their duty, as partners with him in the great work of the miniſtry, are yet as conſtantly put in remembrance, that nothing was to be done by them, as part of that work, but with the allowance and conſent of their eccleſiaſtical ſuperior; much leſs was any thing to be attempted in deſpite of his juſt authority, and from an avowed ſpirit of oppoſition to it. That any ſuch attempt was conſidered in the days of Cyprian as highly blameable, and worthy of cenſure, is evident from the manner in which he expreſſed himſelf, when obliged to reſtrain the arrogance of ſome of his own preſbyters, who, during his abſence, occaſioned by the violence of perſecution, had evinced a deſire to take the whole Epiſcopal power into their own hands, and to manage the affairs of the church, as if they had been independent on any ſuperior. Deeply ſenſible of the neceſſity of repreſſing ſuch a daring ſpirit of diſobedience, he tells them very plainly—that he had for a long time taken no notice of their unruly conduct, hoping by his forbearance to have obliged them to be quiet; but their exceſſive preſumption would not ſuffer him to be ſilent any longer, leſt the people committed to his care ſhould ſuffer through his inattention. "For what," ſays he, "have we "not to fear from the diſpleaſure of our Lord, when

"ſome

"some of our presbyters, neither mindful of the "rules of the gospel, nor of their own station in "the church, and making no account of the autho- "rity of the bishop, who is at present set over "them, or even of that future day, which shall "bring every work into judgment, have done what "was never attempted before, and, in defiance of "their superior, have usurped the whole power, "which he has a right to exercise?"† He therefore concludes his letter with assuring them, that if they still persist in such factious and disorderly practices, he will use the authority which the Lord had entrusted to him, and prohibit their future discharge of any ministerial duties.

In all this, we cannot but discover abundant evidence of the subordination both of deacons and presbyters to their bishop; and must be convinced by so many undoubted testimonies, that this was a principle firmly believed in the Cyprianic age, and received as a part of that apostolic doctrine, which was to be handed down in the Christian church, to the end of the world. Were we to cite but the most striking passages from the works of St. Cyprian, which serve to establish the belief of this principle, it would be only repeating what was done in a most distinct

† "Quid enim non periculum metuere debemus de offensa Domini, quan- "do aliqui de presbyteris, nec *evangelii*, nec *loci sui* memores, sed neque fu- "turum Domini judicium, neque nunc sibi præpositum Episcopum cogi- "tantes, quod nunquam omnino sub antecessoribus factum est, cum contu- "melia et contemptu præpositi, totum sibi vindicent." Cypr. epist. 16.

and judicious manner, about a century ago, by a learned writer of this country,* who, ſoon after the publication of this work, was promoted to the Epiſcopate, on the ſame primitive footing as that, on which was placed the authority of the biſhop of Carthage. In maintaining that authority, we have ſeen this venerable martyr ſtanding forth as its zealous advocate, under the moſt trying and difficult circumſtances, and when his zeal in ſupporting the character, with which he had been inveſted, was the certain means of increaſing the dangers to which he was expoſed, and placing him in the very front of the battle, to be more directly aimed at, by the fury of his enemies. Yet, with all this malice and oppoſition ſtaring him in the face, he never ſhrunk from the arduous taſk, which the dignity of his office impoſed upon him. Through evil report and good report, he perſevered in a ſteady reſolution to diſcharge with vigour and firmneſs the ſacred truſt committed to him; and in every part of his writings, we find his theory and practice uniformly conſiſtent, with reſpect to the ſubordination which had always diſtinguiſhed the Chriſtian miniſtry. On this very point therefore, it is the more ſurpriſing that ſuch a man as Dr. Campbell ſhould endeavour to repreſent him as at variance with himſelf! a miſ-

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* See the *Principles of the Cyprianic Age with regard to Epiſcopal Power and Juriſdiction, &c.*—and a *Vindication of that Diſcourſe, &c.* both by the Rev. John Sage, who before the revolution, was one of the miniſters of Glaſgow, and in 1705, was conſecrated a biſhop of the Scotch church.

repreſentation, for which we cannot otherwiſe account, than by adopting the Doctor's own opinion, that "when once unhappily the controverſial ſpirit "has gotten poſſeſſion of a man, his object is no "longer truth, but victory." We are not aſhamed however to ſtand up for Cyprian's ſelf-conſiſtency, or to rank ourſelves on his ſide of the queſtion now under our conſideration, even although it ſhould be held up to ridicule, under the contemptuous but miſtaken epithet of *High-Church*: Which, when our Profeſſor thought proper to apply as a mark of ſcorn, in the caſe before us, he might have reflected that thoſe whom he wiſhed to make the objects of this vulgar ſneer, look higher up for *their* apoſtleſhip than even to Cyprian, *great* and venerable as they know him to have been, and much as they eſteem the ſupport, which he has afforded to the cauſe of eccleſiaſtical unity and order.†

† It was no doubt very pleaſing to Dr. Campbell to find his ſarcaſtic account of the venerable Cyprian, as the "*apoſtle of High-Church*," ſo happily *coinciding* with the opinion of a writer, whoſe work he admired as "a moſt "maſterly performance." In the *Hiſtory of the Decline and Fall of the Roman Empire*, after being told, that the ambitious "Cyprian ruled with the "moſt abſolute ſway the church of Carthage, and the provincial ſynods," we find his conduct aſcribed to a motive, as unworthy of his character, as of the author who could thus argue—"Cyprian had renounced thoſe temporal honours, which, it is probable, he would never have obtained; but "the acquiſition of ſuch abſolute command over the conſciences and underſtanding of a congregation, however obſcure or deſpiſed by the world, is "more truly grateful to the pride of the human heart, than the poſſeſſion of "the moſt deſpotic power, impoſed by arms and conqueſt on a reluctant "people." After ſuch an account of his conduct in life, we need not be

Our Lecturer indeed looks not ſo high for ſupport to his cauſe; but paſſing quickly over the authority of Cyprian, "eminent" as he calls it, he haſtens to produce again, that of Hilary the Roman deacon, with more hope, no doubt, of finding a friend in him, whom he had quoted before with approbation, as "a man of erudition and diſ-"cernment."—In giving our opinion of the ſentiments aſcribed to this writer, we could not but take notice of the partial manner, in which his words were extracted from his writings, to give ſome ground for the forced conſtruction that was to be put upon them: And the ſame obſervation may be applied to the quotation now before us, wherein this commentator is repreſented as inferring from a paſſage in the third chapter of the firſt Epiſtle to Timothy, that there is no difference between the ordination of a biſhop, and of a preſbyter, and that "Timothy himſelf was ordained a preſbyter, but "becauſe he had not another before him, was "therefore a biſhop." On this our Profeſſor obſerves

ſurpriſed at the following baſe inſinuation with reſpect to his feelings under the proſpect of a violent death—"It was in the choice of Cyprian either to "die a martyr, or to live an apoſtate: but on that choice depended the al-"ternative of honour or infamy. Could we ſuppoſe that the biſhop of Car-"thage had employed the profeſſion of the Chriſtian faith only as the in-"ſtrument of his avarice or ambition, it was ſtill incumbent on him to ſup-"port the character which he had aſſumed; and if he poſſeſſed the ſmalleſt "degree of manly fortitude, rather to expoſe himſelf to the moſt cruel tor-"tures, than by a ſingle act to exchange the reputation of a whole life, for "the abhorrence of his Chriſtian brethren, and the contempt of the Gentile "world." See Gibbon's *Hiſtory*, &c. 8vo. edit. vol. II. p. 352. 435.

ſerves—"Nothing can be more evident, than that "the whole diſtinction of the Epiſcopate is here "aſcribed to ſeniority in the miniſtry, without ei- "ther election, or ſpecial ordination. When the "biſhop died, the ſenior colleague ſucceeded of "courſe; as to ordination, it was the ſame in both, "and biſhop meant no more, than firſt among the "preſbyters, or the ſenior preſbyter."† But if this be really the meaning of Hilary's words, we muſt be allowed to ſay, that he expreſſed himſelf very improperly, when in the ſame paſſage, he aſſigned this as the reaſon, why there was "one or- "dination of a biſhop and a preſbyter; becauſe "they were both prieſts"—and there could be no neceſſity for a double appointment to the ſame office, as it was undoubtedly by the ſame ordination, that both biſhop and preſbyter were promoted to the order of prieſthood.—"But," as he immediately adds —"the biſhop is the firſt or chief prieſt," the firſt, not merely in point of ſeniority, but in order and authority, ſuch as the chief prieſt was in the Jewiſh church. For though he was a prieſt, yet all of that order were not high-prieſts, nor did they ſucceed to that office in the way of ſeniority; juſt ſo—ſays Hilary, "though every biſhop be a preſbyter, yet "every preſbyter is not a biſhop:"* Or as our Profeſſor

† Vol. I. p. 226.

* The whole paſſage from Hilary, as quoted by Dr. Campbell, is in theſe words. "Poſt Epiſcopum tamen diaconi ordinationem ſubjecit. Quare?

Profeſſor might have ſaid to his pupils,—" though " every moderator be a miniſter, yet every miniſter " is not a moderator," nor does he " ſucceed to " the office of courſe, as *ſenior* colleague;" for if we are not miſtaken, the choice generally falls on the *junior* colleagues; a very wide departure indeed from what Dr. Campbell makes Hilary deſcribe to have been the primitive practice, and to give weight to his authority, points him out as " a reſpectable " member of the Roman preſbytery in thoſe days." How far he was thought to deſerve that character, and what reſpect was paid to his authority by ſome of the other writers of " thoſe days," may be eaſily diſcovered from the ridiculous and contemptible light, in which he is repreſented by the very next " witneſs whom our Lecturer adduces, a man," he ſays, " who had more erudition than any perſon " then in the church, the greateſt linguiſt, the great- " eſt critic, the greateſt antiquary of them all."

This is no other than the preſbyter Jerom, who wrote about the end of the fourth, and beginning of the fifth century, and whoſe " eminent authori- " ty" requires particular conſideration, " becauſe," according to Dr. Campbell's diſtinction, " he is held " the great apoſtle of *low-church*." So much indeed

" Niſi quia Epiſcopi et preſbyteri una ordinatio eſt? uterque enim ſacerdos " eſt. Sed Epiſcopus primus eſt, ut omnis Epiſcopus preſbyter ſit, non om- " nis preſbyter Epiſcopus. Hic enim Epiſcopus eſt qui inter preſbyteros " primus eſt. Denique Timotheum preſbyterum ordinatum ſignificat, ſed " quia ante ſe alterum non habebat, Epiſcopus erat."

deed is his authority built upon, in ſupport of eccleſiaſtical parity, that the moſt powerful champion who has ever yet ſtood forth in its defence, after compoſing a voluminous work againſt the Epiſcopal government of the church, ſent it abroad into the world under the title of—" An Apology for the " opinion of Jerom."* As it is from this armory that all the ſubſequent adverſaries of Epiſcopacy have borrowed the principal weapons, with which they have appeared in the field, and fitted themſelves for the combat; we may well ſuppoſe, that our learned opponent in this place, would not fail to wield theſe weapons, with his wonted dexterity; and ſo as to make them yield every poſſible aid to the cauſe which he had undertaken to defend, while thus employed in fighting his way, through what he calls " the progreſs of the hierarchy." With this view, we now find him bringing forward, in what he, no doubt, thought the moſt hoſtile form, " the " teſtimony" of Jerom, as attacking Epiſcopacy from one particular point, " the practice, which," he

* See D. Blondel's " *Apologia pro ſententia Hieronymi.*" *Amſtel.* 1646, as to which Dr. Monro in his *Enquiry into the New Opinions, &c.* very juſtly obſerves, that—" when the government and revenues of the church were " ſacrilegiouſly invaded by atheiſts and enthuſiaſts under Oliver Cromwell, " the learned Blondel employed all his ſkill to make the ancients contradict " themſelves, and all contemporary records; and though every line that he " had written, with the leaſt colour of argument, had been frequently an- " ſwered and expoſed, it was ſtill thought enough for the enemies of Epiſco- " pacy to ſay that Blondel had written a book of 549 pages, to ſhew that " Jerom was of their opinion, and had ſufficiently proved, that this ancient " *Monk* was a *preſbyterian.*"

he ſays, "had long ſubſiſted at Alexandria;" and then gives us the paſſage in Jerom's own words from his epiſtle to Evagrius, mentioning that "from "the days of St. Mark, the evangeliſt, down to "thoſe of the biſhops Heracla, and Dionyſius, the "preſbyters of Alexandria always choſe one from "among themſelves, and placing him in a high- "er ſeat, named him biſhop, as an army would "make an emperor, or deacons chooſe an arch- "deacon."*

This is the famous ſtory, reſpecting the ſuppoſed cuſtom of the church of Alexandria, which, from the days of Blondel, has been eagerly laid hold of, to ſhew, what Dr. Campbell calls—"the ſenſe and "ſtrength of the argument" ariſing from it, that "there can be no eſſential difference between the "order of biſhop, and that of preſbyter; ſince, to "make a biſhop, nothing more was neceſſary at "firſt (and of this practice the church of Alexan- "dria remained long an example,) than the nomi- "nation of his fellow preſbyters; and no *ceremony* "of conſecration was required, but what was per- "formed by them, and conſiſted chiefly in placing "him in a higher ſeat, and ſaluting him biſhop."‖

We

* "Alexandriæ a Marco evangeliſta uſque ad Heraclam et Dionyſium "Epiſcopos, preſbyteri ſemper unum ex ſe electum, in excelſiori gradu col- "locatum, Epiſcopum nominabant, quomodo ſi exercitus imperatorem fa- "ciat, aut diaconi eligant de ſe quem induſtrium noverint, et archidiaconum "vocent." Hieron. Ep. ad Evagrium.

‖ Vol. I. p. 230.

We know well where it is, that every thing which looks like *ceremony* in the holy offices of religion, has been long exploded; but we cannot ſo readily diſcover, by what means the ſacred rite of ordination can be excluded from the account given by Jerom of the practice at Alexandria, when the words immediately following the paſſage juſt now quoted, ſo directly refer to that very rite, and are introduced with the ſame connecting particle, on which our Profeſſor appears to lay ſome ſtreſs—"*For*" even at Alexandria,—"What does a biſhop, which a "preſbyter may not do, excepting *ordination?*"†—"True," ſays he, "Jerom admits this as a diſ-"tinction that then actually obtained, but the whole "preceding part of his letter was written to evince, "that from the beginning it was not ſo." And we may ſay, it is equally true, that between "writing "to evince," and "actual evincing," there is a very material difference, as frequently appears from the latter being by no means the conſequence of the former.

As a proof of this, let us only try how Dr. Campbell's paraphraſe of the words he had quoted from Jerom, will bear its neceſſary connection with the perplexing queſtion, which immediately follows them.—"There was nothing," ſays the Doctor, "at firſt requiſite to make a biſhop, but what was "performed by his fellow preſbyters, no other or-

 "dination

† Quid *enim* facit, excepta *ordinatione*, Epiſcopus, quod preſbyter non faciat?

" dination, than their election; *For*," adds Jerom, —" what does a biſhop, which a preſbyter may " not do, *excepting ordination?*" But why except ordination, or deny the power of it to the preſbyters, if no ſuch thing was neceſſary, or ever required in the making of a biſhop? It is evident therefore, that Jerom not only " admits the ſuperiority of biſhops " in the excluſive privilege of ordaining," which Dr. Campbell acknowledges to be " true," but that he alſo admits it to have been ſo from the beginning, at leaſt from the time when thoſe diviſions broke out in the church of Corinth, to which St. Paul refers in his firſt epiſtle to the Corinthians. For it was immediately *after* theſe diviſions took place, and in the very time of the apoſtles, that proviſion was made for what Jerom calls the " remedy of ſchiſm," and to which he alludes more particularly in his commentary on the Epiſtle to Titus, in which we find this account given of the ſame matter, that when it began to be ſaid, I am of Paul, and I of Apollos, and I of Cephas, and " every one thought " that thoſe whom he baptized, belonged to him- " ſelf, and not to Chriſt, it was decreed through " the whole world, that one, choſen from among " the preſbyters, ſhould be ſet over the reſt, to " whom ſhould belong the whole care of the church, " that ſo the ſeeds of ſchiſm might be taken away."*

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* " Poſtquam vero unuſquiſque, eos quos baptizaverat ſuos putavit eſſe, " non Chriſti, in *toto orbe decretum eſt*, ut unus de preſbyteris electis ſuperpone-

Allowing now, that ſuch a decree did really take place, on the occaſion which is here ſaid to have given riſe to it, we muſt ſtill find it neceſſary to enquire, by whom it was made, and what authority there was for making it. It could not be the conſequence of any voluntary agreement among the preſbyters themſelves, who were the perſons whoſe power, it ſeems, had been abuſed, and was therefore to be now reſtrained: For ſuch an agreement could only have produced a diſpoſition to ſubmit to this reſtraint, but could not imply that they had any competent authority to impoſe it. No general council had yet been called, no aſſembly of the church held, which could pretend to give laws to all its members, or to iſſue any other decrees than what had come from thoſe, who had received power from on high—to "go and teach all nations." It was to the *apoſtles* therefore, and to them only, that we can aſcribe the *decree* to which Jerom refers, if any ſuch was made for binding the whole Chriſtian world; ſo that even on the principle which he lays down, Epiſcopacy can be traced to no other ſource than apoſtolic inſtitution.

If after what has now been ſaid of Jerom's teſtimony, it ſhould ſtill be pretended, that his *Alexandrian* cuſtom militates againſt any ſuch original diſtinction between biſhop and preſbyter as we have all along aſſerted, we ſhall find a ſufficient reply to this

"retur cæteris, ad quem omnis eccleſiæ cura pertineret, et ſchiſmatum ſe-"mina tollerentur."

objection in Jerom's own words, uſed againſt one of his antagoniſts on a ſimilar occaſion, "Quid mihi "profers *unius* urbis conſuetudinem?" Why do you twit me with the cuſtom of *one* city? Or, as he expreſſes the ſame ſentiment in another place by an antitheſis, which ſuffers from being tranſlated into Engliſh—"Major eſt (auctoritas) *orbis* quam ur- "*bis.*" The example of a world is of more authority than that of a city. But indeed there are many arguments which might be adduced to ſhew, that even the practice of the church in the city of Alexandria was not ſuch as Jerom appears, or rather as his commentators would make him appear to repreſent it. There were two writers conſiderably earlier than he, and both of them members of this ſame preſbytery of Alexandria, which is pretended to have had ſuch extrordinary powers in the nomination or appointment of their biſhop; and yet no notice is taken by them, not the leaſt hint given either by
139 Clemens or Origen, of any ſuch peculiar practice or privilege in the church to which they belonged. This is the more remarkable in the caſe of Origen, who frequently complained of the ſeverity with which he had been treated by his biſhop Demetrius, but never thought of reminding him of the equality of footing on which they ſtood, or of claiming the rights of a fellow preſbyter; which ſurely he might have done, had Demetrius been no more than a temporary moderator placed in the chair, with no other ceremony than that of ſalutation, and for no other

other purpoſe, than collecting the votes of his brethren, and preſerving order in their ſeveral meetings.

We are not diſpoſed to call in queſtion the teſtimony of Jerom, whoſe character and abilities we hold in juſt veneration; and had he perſonally witneſſed, or been contemporary with thoſe who witneſſed, the ſingular cuſtom which he aſſigns to the church in Alexandria, we ſhould have paid all due reſpect to "his teſtimony, as a teſtimony in rela-"tion to a matter of fact, both *recent* and notori-"ous:" But we are ſurpriſed that a writer, ſo much applauded for accuracy as Dr. Campbell, ſhould have diſtinguiſhed Jerom's teſtimony in this manner; or held it out as "regarding the then late "uniform practice of the church of Alexandria;" as it appears, even by his own calculation, that from the time when the practice ceaſed, to the time when Jerom gave this account of it, there muſt have elapſed near an *hundred and forty years*; a much longer period, than ſeems to be intimated by the manner in which our Profeſſor ſpeaks of it: and it may well be queſtioned whether a tranſaction at ſuch a diſtance of time, however notorious, could properly be termed *recent*, or whether, in referring to the happy event of 1660, an accurate writer would in 1800 call it the *late* reſtoration.

But we are told, that, in ſupport of Jerom's teſtimony, "that of the Alexandrian patriarch Euty-"chius has been pleaded, who in his annals of that "church

" church, takes notice of the ſame practice, but " with greater particularity of circumſtances than " had been done by Jerom." And our Lecturer might alſo have told his pupils, that this ſame annaliſt lived as far down as the *tenth* century, and though a patriarch, ſuch as the church produced at that day, was remarkable for nothing ſo much as his credulity, and the inconſiſtency of his narratives, not only with thoſe of more authentic hiſtorians, but often with themſelves. Neither Jerom nor he produces any authorities for what they report of the practice at Alexandria: and as to the former, it is well known, that being a man of warm temper, hot in diſputation, and poſſeſſed of extenſive learning, and wonderful powers of mind, he would readily take hold of any appearance of argument, and puſh it in every direction, by his peculiar ſtrength of language, to carry the point which he had in view, and was eager to accompliſh. That this was the caſe, when he wrote his epiſtle to Evagrius, is in ſome meaſure acknowledged by our Profeſſor himſelf, who ſays—that what Jerom had been maintaining in the preceding part of this letter, was " in oppoſition to ſome deacon, who had " fooliſhly boaſted of the order of deacons, as be- " ing ſuperior to the order of preſbyters." Feeling therefore for the dignity of his own office, thus in danger of being trampled on by ſuch preſumptuous folly, Jerom's object was, by every poſſible means to exalt the *preſbyter*, in order to repreſs the

af-

aſpiring pretenſions of the *deacon*. With this view, a man of ſuch keen reſentment, and warmth of diſpoſition, would naturally puſh his argument beyond its proper bearing, and in his haſte to keep down the preſumption of an inferior order, would eaſily run on, till he encroached on that which was ſuperior to his own; that ſo by adding to the height on which he ſtood, he might increaſe his diſtance from thoſe that were below him. Thoſe who coolly attend to his train of reaſoning on the ſubject before us, can hardly fail to diſcover that this is often the caſe; and on many occaſions, will find it more difficult to reconcile Jerom to himſelf, than to draw any advantage from him, in favour of that cauſe, which the followers of his apologiſt Blondel, have ſo anxiouſly brought him forward to ſupport.

It has been juſtly obſerved, that "in ſpite of the "apparent contradictions to be found in the writ-"ings of Jerom, ſome of the ſtrongeſt proofs may "be produced from them, that the original eſta-"bliſhment of the Chriſtian church was *Epiſcopal*," in the true and proper ſenſe of that term.* In this ſame epiſtle to Evagrius, he ſays expreſsly—"That "we may know that the apoſtolic traditions were "taken from the Old Teſtament, that which Aaron "and his ſons, and the Levites were in the temple, "let the biſhops, preſbyters and deacons claim to them-

* See an *Appendix* to Mr. Daubeny's *Guide to the Church*, Vol. I. p. 66.

" themſelves in the church."† Here it is plainly aſſerted, not only that the hierarchy of the church is founded on apoſtolic tradition; but alſo that the apoſtles had the model of the temple in their view, and raiſed their plan of church government according to the Jewiſh economy, by placing the ſame difference between biſhop, preſbyter and deacon, under the goſpel, as there had been between the high-prieſt, prieſt and Levite under the law; a poſition, which overturns every argument that can be brought from any other part of his writings, to prove the identity of biſhop and preſbyter, or that the latter is of the ſame order with the former; of whom he ſays alſo in this epiſtle—" that the power " of riches, or the humility of poverty, does not " make a biſhop higher or lower; but they are all " ſucceſſors of the apoſtles."* On the ſame principle he argues againſt the Luciferians in the following manner—" that the ſafety of the church de- " pends on the dignity of the chief prieſt, (or bi- " ſhop) to whom, if a peculiar power be not given, " ſuperior to that of others, there will be as many " ſchiſms

† " Et ut ſciamus traditiones apoſtolicas ſumptas de veteri teſtamento; quod Aaron, et filii ejus, et Levitæ, in templo fuerint, hoc ſibi Epiſcopi, preſbyteri atque diaconi vendicent in eccleſia." Epiſt. ad Evag.

* " Potentia divitiarum, et paupertatis humilitas, vel ſublimiorem vel " inferiorem Epiſcopum non facit. Ceterum omnes apoſtolorum ſucceſſo- " res ſunt." Epiſt. ad Evag.

" ſchiſms as prieſts in the churches."‡ To the ſame purpoſe, we find him admoniſhing Nepotian " to be ſubject to his chief prieſt, and to receive " him as the father of his ſoul; for what Aaron " and his ſons were, that we know the biſhop and " preſbyters to be."* It may alſo be obſerved, that in his *Catalogue of eccleſiaſtical writers*, he mentions " St. James the Juſt, called the brother of " our Lord, as ordained by the apoſtles biſhop of " Jeruſalem, Timothy as ordained biſhop of Ephe- " ſus by St. Paul, and Polycarp biſhop of Smyrna, " by St. John:" And in the ſame work he cites the genuine epiſtles of Ignatius, as the third biſhop of Antioch after the apoſtle Peter, in which epiſtles, we know, how clearly the diſtinction between biſhop and preſbyter is marked, and the authority of the ſuperior order as firmly maintained. To all this may be added what he ſays—in his epiſtle againſt the Montaniſts—that whereas " among them the " biſhop was conſidered as but in the third degree, " among us the biſhops hold the place of the apoſ- " tles."†

‡ " Eccleſiæ ſalus in ſummi ſacerdotis dignitate pendet, cui ſi non exors " quædam, et ab omnibus eminens detur poteſtas, tot in eccleſiis efficientur " ſchiſmata quot ſacerdotes." Dialog. advers. Luciferian.

* " Eſto ſubjectus pontifici tuo, et quaſi animæ parentem ſuſcipe: Quod " Aaron et filios ejus, hos Epiſcopum et preſbyteros eſſe noverimus." Epiſt. " ad Nepot.

† " Apud eos Epiſcopus tertius eſt, apud nos apoſtolorum locum Epiſco- " pi tenent." Ep. 54.

We have now taken a conciſe, but we believe correct enough view, both of the "teſtimony and "opinion" of Jerom, in regard to the point in queſtion between the advocates for, and againſt Epiſcopacy. We have ſeen him admitting, in his own way, that the church of Alexandria had this form of eccleſiaſtical polity in it, from the days of St. Mark the Evangeliſt, and that it was adopted as a remedy for thoſe ſchiſms and confuſions, which broke out in the days of the apoſtles, and was no longer delayed than the diſeaſe appeared. We have ſeen him alſo acknowledging, that the hierarchy of the Chriſtian church was founded on apoſtolic tradition, and that in eſtabliſhing the evangelical polity, the apoſtles had an eye to the legal economy, and conſidered the peace and unity of the church as depending on the authority of the biſhops, whom he therefore repreſents as ſtanding in the place of the apoſtles, and ſucceeding to all their ordinary powers. If theſe are the ſentiments, which Jerom delivers in plain unequivocal language, when allowed to ſpeak for himſelf, and without ſuffering any "violence to his expreſſions," the friends of Epiſcopacy need not be afraid of meeting with any oppoſition either from his "opinion or his teſti-"mony;" ſince both are equally favourable to their cauſe, when not wreſted to a ſenſe, which would make him as inconſiſtent with himſelf, as hoſtile to them.

If after all it ſhould be thought, that Jerom's language, in ſome parts of his works, is of a doubtful nature, and ſeems to give an account of the origin of Epiſcopal government, ſomewhat different from that, which has the concurring teſtimony of antiquity in its favour, we may ſtill be allowed to aſk, whether ſuch writers as Clemens of Rome, Juſtin Martyr, Ignatius, Polycarp, Clemens of Alexandria, Irenæus, Tertullian, Origen, Cyprian, and many more, long prior to Jerom, were not as capable, and had not as good opportunities, as he, with all his knowledge of antiquity, could pretend to, of "inveſtigating the origin of any eccleſiaſti-"cal order or cuſtom," and therefore of diſcovering what change, or whether any change had happened in the conſtitution of the church, from its firſt foundation to their own times? If ſuch a queſtion muſt be anſwered in the affirmative, we are equally certain, that they will all be found to agree in this, as a well known truth, that the eccleſiaſtical conſtitution, under which they lived, conſiſting of three diſtinct orders of church officers, with "diſcrimi-"nating" powers, had been framed by the apoſtles, after the pattern ſet them by their bleſſed Maſter, and from them handed down, without change or interruption, by a regular and duly authorized ſucceſſion.

We have obſerved, from the works of ſome of theſe early writers, how they were accuſtomed to argue againſt the heretics of thoſe times, from the impoſ-

ſibility of their ſhewing that regular ſucceſſion of biſhops from the apoſtles, which diſtinguiſhed all the ſound and orthodox parts of the Chriſtian church. But how weak and ſilly had this argument been, if the heretics could at any time have proved a breach in that ſucceſſion; much more, could they have ſhewn by undoubted evidence, that it had no relation to the apoſtles, and did not at all commence till about thirty or forty years after the laſt of them was removed from this world? Had this been a fact, known, or even but ſurmiſed at that time, we may well ſuppoſe, how eagerly it would have been laid hold of, by the enemies of the true faith, to cut down at once the whole force of that reaſoning, which, founded on the apoſtolic ſucceſſion of biſhops, had been ſo repeatedly and powerfully employed againſt them.

The ſtrength of this argument did not depend on any ingenious ſubtilty in the manner of ſtating it.—There was nothing connected with it, which could be conſidered as matter of abſtruſe ſpeculation, that might be differently underſtood by the oppoſite parties. The whole point in queſtion was to be decided by an appeal to thoſe eccleſiaſtical records, from which the ſucceſſion of biſhops in the ſeveral churches might be eaſily aſcertained; and no miſtake was likely to happen, none indeed could generally prevail, when the public regiſters were ſo numerous, and ſo many monuments remained to bear witneſs to every important tranſaction, from the days of the

the apoſtles down to that very period, which ſome authors in theſe latter times have thought proper to fix, as the æra of a wonderful change in the conſtitution and government of the Chriſtian church.—They have not indeed agreed as to the preciſe time, when this ſuppoſed alteration took place; but in general their opinions ſeem to coincide pretty much with that of Dr. Campbell, who acknowledges, that "before the middle of the ſecond century, a "*ſubordination* in the eccleſiaſtic polity, which he "calls primitive Epiſcopacy, *began* to obtain very "generally throughout the Chriſtian world, every "ſingle church or congregation having a plurality of preſbyters, who, as well as the deacons, "were all under the *ſuperintendency* of one paſtor "or biſhop."* Now here is an acknowledgment that

* "It was under theſe circumſtances," ſays Mr. Gibbon the hiſtorian, "that the lofty title of biſhop began to raiſe itſelf above the humble appel-"lation of preſbyter; and while the latter remained the moſt natural diſ-"tinction for the members of every Chriſtian ſenate, the former was ap-"propriated to the dignity of its new preſident.——The primitive biſhops "were conſidered only as the firſt of their equals, and the honourable ſer-"vants of a free people. Whenever the Epiſcopal chair became vacant "by death, a new preſident was choſen among the preſbyters by the ſuf-"frage of the whole congregation, every member of which ſuppoſed him-"ſelf inveſted with a ſacred and ſacerdotal character. Such was the mild "and equal conſtitution by which the Chriſtians were governed more than "an hundred years after the death of the apoſtles. Every ſociety formed "within itſelf a ſeparate and independent republic."—See a great deal more to the ſame purpoſe, from p. 328 to p. 341 of the 2d. vol. 8vo. of the *Hiſtory of the Decline and Fall of the Roman Empire*; from which an attentive reader cannot fail to obſerve how cloſely our Chriſtian Profeſſor has imitated the ſceptical hiſtorian. An *infidel* might have had reaſons for

that this extrordinary change in the eccleſiaſtic polity, which conſiſted in the *ſubordination* of many, and the *ſuperintendency* of one, had its *beginning* before the middle of the ſecond century, that is, about forty or fifty years after the death of St. John. At this period, being the cloſe of the apoſtolic age, it is ſuppoſed that the eccleſiaſtic polity was a ſtate of perfect parity, every church or congregation being under the direction of a college of biſhops or preſbyters, the ſame name being applied to all, with ſome little diſtinction in the ſenior colleague, which though not eaſily defined, and by our Profeſſor's account, "very different from that "which in proceſs of time obtained," yet, he ſays, "ſerved for a foundation to the edifice, that is, to "the riſe of Epiſcopal ſuperiority."

But even with the advantage of this foundation, we ſhall find it very difficult to account for the edifice which was ſo quickly reared, and at a time when ſo few materials could be furniſhed for that purpoſe, either by avarice or ambition. Our Lecturer indeed thinks it "no reflection on the church in ge-"neral, or even on the paſtors in particular, to "ſuppoſe, that however ſincere their zeal for the "cauſe of Chriſt might be, as it undoubtedly was "with a very great majority, they would not be "entirely ſuperior to conſiderations either of inte-"reſt or of ambition, when ſuch conſiderations "were

ſlandering and abuſing Epiſcopacy, of which a *believer* ſhould have been aſhamed to avail himſelf.

"were not oppoſed by motives of a higher na-
"ture."† And we may aſk, what higher motives could have been ſet in oppoſition to theſe worldly conſiderations, than thoſe which muſt have daily preſented themſelves to the minds of the primitive paſtors in the age to which we are now looking back, when many of them muſt have been ordained by the apoſtles themſelves, or by their immediate ſucceſſors, and all of them may be ſuppoſed to have poſſeſſed a conſiderable ſhare of the apoſtolic ſpirit and diſpoſition, and were at any rate expoſed to the ſame hardſhips and ſufferings, the ſame deprivation of all worldly comforts and conveniencies, which the apoſtles had to encounter? Is it then to be imagined, that they would pretend to alter that form of miniſtry, which the apoſtles had eſtabliſhed in the church, or depart ſo ſoon from the rule, which, by the direction of the Holy Spirit, had been given them to walk by? Can it be credited, that men ſo humble, and heavenly minded, ſo meek and unaſſuming as theſe primitive paſtors undeniably were, would dare to bring forward a ſyſtem of eccleſiaſtic polity in direct oppoſition to that, which by Chriſt's command, his apoſtles had delivered to the converted nations, and thus prefer a little temporary pre-eminence among their fellow ſervants on earth, to the eternal approbation of their great Lord and Maſter in heaven? Could ſuch folly and pre-

† Vol. I. p. 254.

preſumption be expected from men, who in every other reſpect had acted a wiſe, ſober and conſiſtent part, and rather than renounce their Redeemer, and a due regard to his inſtitutions, had ſhewn themſelves ready and willing to endure, and many of them actually did endure, the moſt cruel and barbarous ſufferings, which the malice of their heathen perſecutors could poſſibly contrive as inſtruments of a ſpiteful rage againſt the faith of Jeſus, and the order and unity which then adorned his church?—Could, for inſtance, the zealous and venerable Ignatius, who was ſuch an ornament to that very period, in which the pretended innovation is ſuppoſed to have taken place:—could he have concurred in the baſe preſumptuous ſcheme of new-modelling the frame and conſtitution of the church, when his whole deſire was to contribute to its peace and preſervation, and to bear all that his enemies could inflict, if ſo he might attain to be with its glorious Head, even Jeſus Chriſt? Or could his illuſtrious contemporary, Polycarp, the great light of the Aſiatic churches, have given his ſanction to ſo bold and impious an undertaking; the man, who when urged to repent of his error and blaſpheme Chriſt, replied—"fourſcore and ſix years have I ſerved him, "and he never did me any harm: how then can I "blaſpheme my King and my Saviour?"

Perhaps it will be ſaid, that in the days of theſe holy martyrs, the change or innovation alluded to, was only beginning to make its appearance, and by ad-

advancing ſlowly in its progreſs, would be leſs apt to excite apprehenſion in that numerous body of church officers, whoſe ſtation and powers in the church were at laſt ſo materially affected by it. Our Profeſſor's plan of parochial Epiſcopacy, as delineated by his fanciful deſcription, would ſeem a deviation, ſo ſmall and inconſiderable, from his apoſtolic preſbytery, as to create no alarm in the minds of thoſe, who did not, and perhaps could not, perceive how gradually it was approaching to a ſtill greater change, leading inſenſibly to what he calls the next ſtep of the hierarchy, "when prelacy, or "diocesan Epiſcopacy ſucceeded the parochial, and "*began* generally to prevail." Here again we are preſented with another *beginning*, and what our Lecturer thinks a new ſyſtem of eccleſiaſtic polity, which, not ſatisfied with calling *dioceſan Epiſcopacy*, he chooſes alſo to diſtinguiſh by the name of *prelacy*; a term, which, in the vulgar language of this country, being often connected with *popery*, has, with many, an invidious meaning attached to it. Yet we can ſee no good reaſon, why this title ſhould be conſidered as more deſcriptive of *dioceſan*, than of *parochial* Epiſcopacy, ſince the biſhop had been ſurely as much a *prelate* (prælatus) or perſon preferred in his *pariſh*, as he afterwards was in his *dioceſe*, and Dr. Campbell acknowledges, not only, that "it "was a proper Epiſcopacy in reſpect of the diſpari-"ty of the miniſters," which is the very thing we contend for, but alſo "that it ſeems to have aſſum-

" ed the model of a proper *Epiſcopate, as the word is* " *now underſtood*, before the middle of the ſecond " century." And if the caſe be really ſo, we ſhould be glad to learn, what occaſion there was for our Profeſſor taking ſo much pains to eſtabliſh an imaginary diſtinction between his parochial and diocesan Epiſcopacy; which may truly be called a " diſ- " tinction without a difference," as is evidently ſhewn by his own quotations from *Burn's Eccleſiaſtical Law*, where that writer juſtly obſerves—" The ca- " thedral church is the pariſh church of the whole " dioceſe; which dioceſe was therefore commonly " called *parochia* in ancient times, till the application " of this name to the leſſer branches into which it " was divided, made it, for diſtinction's ſake, to be " called only by the name of dioceſe." Bingham alſo, a very induſtrious enquirer into the antiquities of the Chriſtian church, whoſe authority we have already quoted on this ſubject,* informs us, " that " the ancient name of an Epiſcopal dioceſe for three " hundred years was commonly παροικια, which ſome " miſtake for a pariſh church, or ſingle congrega- " tion; whereas, as learned men have rightly ob- " ſerved, it ſignified then not the places or habita- " tions near a church, but the towns, or villages " near a city, which together with the city was the " biſhop's παροικια, or as we now call it, his dioceſe, " the bounds of his ordinary care and juriſdiction. " That

* See p. 245.

"That thus it was, appears evidently from this, "that the largeſt dioceſes, ſuch as thoſe of Rome, "Antioch, and Alexandria, which had many par- "ticular churches in them, were called by the ſame "name; as the reader may find an hundred paſ- "ſages in Euſebius, where he uſes the word παροικια, "when he ſpeaks of theſe large and populous cities, "which had many particular churches in them."— He then adds the teſtimony of other writers to the ſame purpoſe, and infers from the whole, "that no- "thing can be plainer, than the uſe of the word "παροικια for a dioceſe, to the fourth century; and "now about this time the word dioceſe began to be "uſed likewiſe."*

Such being the language and practice of the primitive times with regard to this matter, it was very difficult for our Profeſſor to fix a preciſe date for the *beginning* of his *prelacy*, or *dioceſan Epiſcopacy*, as diſtinguiſhed from that which was *parochial*, and yet was a proper Epiſcopate, even "as the word is *now* "underſtood." All that we find him attempting with this view, is in a paſſage of his eighth Lecture, where ſpeaking of "the firſt ſubdiviſion of the paſ- "toral charge into ſmaller precincts, ſince called "pariſhes, the name, which had formerly belong- "ed to the whole," he ſays, "there can be no "doubt, that there had been inſtances of it in great "cities, long before the expiration of the third

* See *Bingham's Antiquities*, vol. III. p. 345, 346.

" century, in ſome, perhaps in Rome, Alexandria, " Antioch, even before the expiration of the ſe- " cond, though it was far from being general, till " a conſiderable time after the third."† But as we agree with the Profeſſor in this, that "a paſtor's " charge is properly the people, not the place," we can ſee no difference in the nature of prelacy, or Epiſcopacy, whether the place in which the people reſide, who are under the biſhop's charge, be called a pariſh or a dioceſe; or whether his charge be of larger or ſmaller extent. It is the pre-eminence of office, or the ſuperior authority annexed to the Epiſcopal character, that gives the true criterion of prelacy; and at whatever period that mark of diſtinction firſt appeared in the Chriſtian church, if it did not originate from the apoſtles, and ſhew itſelf in their immediate ſucceſſors, it muſt have been conſidered as a very ſtriking encroachment on the powers poſſeſſed by the parochial college of preſbyters. They muſt thus have been reduced to a ſtate of ſubordination and dependence, which it was ſtrange that they did not perceive to be the effect of unwarranted uſurpation on the part of the biſhops, and therefore to be reſiſted by the preſbyters with a degree of firmneſs and reſolution worthy of the ſacred and equal truſt, which had been committed to them.

Our Lecturer was aware, how unaccountable this muſt appear to every perſon acquainted with the com-

† Vol. I. p. 257.

common feelings of human nature, and therefore has endeavoured to obviate the difficulty in the beſt manner he could. "Some," he ſays, "have re-"preſented it, as an inſuperable objection to the "preſbyterian hypotheſis, concerning the riſe of "Epiſcopal ſuperiority, that it ſeems to imply ſo "great ambition in one part, and ſo great ſupine-"neſs (not to give it a worſe name) in the reſt of "the primitive paſtors ordained by the apoſtles, "and by the apoſtolic men that came after them, "as is perfectly incredible. This they ſeem to think "a demonſtration *a priori*, that the thing is impoſ-"ſible."† And we certainly do think it, if not impoſſible, yet at leaſt highly improbable, and a thing which has never yet occurred in any ſimilar caſe, either recorded in hiſtory, or handed down by tradition. Dr. Campbell however is very ingenious in pointing out the cauſes and motives, which in his opinion might lead to it; "and ſo far," ſays he, "am I from thinking, that the ambition or the "vices of the firſt miniſters gave riſe to their autho-"rity, that I am certain, that this effect is much "more juſtly aſcribed to their virtues. An aſpir-"ing diſpoſition rouſes jealouſy—jealouſy puts peo-"ple on their guard. There needs no more to "check ambition, whilſt it remains unarmed with "either wealth or power. But there is nothing, "which men are not ready to yield to diſtinguiſhed "merit,

† Vol. I. p. 181.

" merit, eſpecially when matters are in that ſtate,
" wherein every kind of pre-eminence, inſtead of
" procuring wealth and ſecular advantages, expoſes
" but to greater danger, and to greater ſuffering."

Such is the train of reaſoning, with a good deal more to the ſame purpoſe, made uſe of by our Profeſſor, to overthrow the " demonſtration," to which he had alluded, and to make it appear, that the riſe of Epiſcopal ſuperiority is to be accounted for, by aſcribing it to diſtinguiſhed merit, and diſtinguiſhed danger, on the part of thoſe, who were promoted to that ſuperior dignity. That the firſt of theſe cauſes could not operate in giving *riſe* to the " Epiſcopal ſuperiority," is evident from what has been already ſaid on the nature of it. And if this ſuperiority be conſidered as a bold deviation from the plan of eccleſiaſtic polity laid down by our Lord's apoſtles, and a preſumptuous departure from the parity which they had eſtabliſhed, it could not poſſibly receive any countenance or ſupport from men of " diſtinguiſhed merit" in the ſervice of the church. With ſuch a character, they could never think of introducing, much leſs of accepting, any ſuperiority or pre-eminence above their equal brethren, whereby they might make themſelves lords over God's heritage, in the manner which he had forbidden. This was a ſpecies of merit as unknown to theſe primitive times, as it was unworthy of the Chriſtian paſtors, who lived in them. The pious Irenæus of Lyons, the zealous Cyprian of Car-

Carthage, with his contemporaries, Fabian and Cornelius of Rome, and many more whom we could name of the "noble army of martyrs," were as much *prelates*, or *dioceſan biſhops*, as any that ever came after them under that denomination, and ſome of them lived at the times, when even Dr. Campbell admits the introduction of dioceſan Epiſcopacy in a variety of inſtances. Is it then to be ſuppoſed, that all theſe holy and venerable *prelates* would encounter the ſevereſt trials, and yield themſelves to a violent death, in the humble hope of receiving a crown of life, for aſſuming a ſuperiority which did not belong to them, and tranſgreſſing the limits aſſigned to their miniſterial order by that Lord, from whom the whole power of it was derived, and the whole reward of a faithful diſcharge of duty to be expected? If ſuch a conduct was far from giving them any merit in the ſight of God, it ought as little to have procured for them any honourable mark of diſtinction among men; eſpecially among their fellow paſtors, who were thus held out as placed in an inferior ſtation, on account of their inferior merit, or rather becauſe they had no merit at all, not even that of reſiſting ſuch a daring innovation, and ſtriving to preſerve the rights of their own order from being ſwallowed up by this uſurped ſuperiority of rank, which though but newly introduced, was rapidly ſpreading, under the name of *dioceſan Epiſcopacy*.

It is ſtrange indeed, that through all the churches of

of Aſia, Africa, and Europe, the "ſenior bro-"ther" in every college of paſtors, ſhould thus at once have trampled on the rights and privileges of his colleagues, as if a general conſpiracy had been entered into for that purpoſe: and yet it is ſtill more ſtrange and unaccountable, that not one of theſe innumerable paſtors ſhould have made a ſingle remonſtrance againſt ſo flagrant an uſurpation, as if they too had all combined, at one and the ſame time, to betray their truſt, and allow themſelves to be thus ſhamefully degraded. It is as impoſſible to conceive that any ſuch thing ſhould have happened then, as to believe now, that all the moderators of the ſeveral ſynods under the Scotch eſtabliſhment, would be allowed to aſſume at once not only the title, but the ſuperior rank and authority, of dioceſan biſhops, without the ſmalleſt oppoſition from any one member of theſe ſynods, or the leaſt notice taken of ſuch a wonderful change of ſyſtem.—Nay, the difficulty muſt be much greater, if we wiſh to make the caſes ſimilar: For then we muſt ſuppoſe the whole of Chriſtendom to be under the ſame form of church government as that which is eſtabliſhed in this northern part of Britain; to be convinced too that this form of government is of apoſtolic inſtitution, and yet permit a few aſpiring eccleſiaſtics to overturn it, and introduce in all the Chriſtian churches a new, unknown ſcheme of "Epiſcopal ſuperiority," favourable only to the views of thoſe who were its firſt contrivers.

It

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It is farther to be conſidered, that theſe few ambitious prelates, who were thus ſo aſtoniſhingly ſucceſsful in getting themſelves acknowledged to be true dioceſan biſhops, were widely ſcattered over the face of the earth, and for the moſt part knew very little of one another, and could hold no general meeting for the purpoſe of concerting their plan, or of obtaining the ſanction of civil power to recommend it. And yet ſo it happened, that under all theſe diſadvantages, they could contrive to learn each others ſentiments, to think and act alike in every ſtage of this refined ſyſtem of policy, and at length were able to exhibit an entire new form of eccleſiaſtic government, under the name of dioceſan Epiſcopacy; nay, had the amazing addreſs to perſuade the whole Chriſtian world, that ſo far from any change having taken place, the church of Chriſt had all along, from the days of the apoſtles, been Epiſcopal. Nothing can add to the degree of ſurpriſe, which muſt be excited by all this inexplicable procedure, unleſs it be the conſideration of what Dr. Campbell mentions as another cauſe of the riſe of Epiſcopal pre-eminence, that "inſtead of procuring wealth and ſecular advantages, it only expoſed to greater danger, and to greater ſuffering." This, we believe, was really the caſe, in the ſevere and trying times, to which we are now looking back. As ſoon as an edict paſſed for perſecuting the Chriſtians, in any part of the church, the biſhops were immediately aimed at, as the moſt guilty

perſons, and the firſt that were expoſed to the fury of their perſecutors. As their danger was thus imminent, their labour too was often no leſs ſevere; for upon them was laid the principal care of the flock, which frequently required the greateſt vigilance and attention in the ſhepherd.—To the undergoing all this toil and trouble, they were impelled by a ſenſe of duty; and were ſupported under it, by the hope of having their ſervices accepted by their bleſſed Maſter. But could they have felt the force of this motive, or indulged this hope, had they been conſcious at the ſame time, that they were violating his commands, and arrogating to themſelves a power and pre-eminence, which he had expreſsly forbidden? And of this they muſt have been conſcious, had their Epiſcopal ſuperiority been an infringement of the apoſtolic inſtitution, and an entire ſubverſion of that ſyſtem of eccleſiaſtic parity, which, by their Lord's command, the teachers of the nations had formed and left with his church, that it might be there retained to the end of the world.

In accounting for ſo early and ſo univerſal a departure from this ſuppoſed ſyſtem of equality among the firſt Chriſtian paſtors, our Lecturer alludes to the origin of civil government, and thinks it "eaſy "to evince, that the parallel caſe of monarchy will "in the nature of things be found equally impoſ-"ſible."‖ The friends of that form of government will, no doubt, think it equally eaſy to remove this im-

‖ Vol. I. p. 182.

impoſſibility, by bringing what they take to be clear, unqueſtionable evidence, that monarchy, as well as Epiſcopacy, is founded on divine appointment. But ſuppoſing the caſe to be otherwiſe, and that monarchy, or, as our Profeſſor calls it, "the dominion of "one man over innumerable multitudes of men," was really a breach of their original equality, and an encroachment on thoſe "natural rights of man," the maintaining of which has often made a noiſe in the world, and of late years, has been attended with the moſt ſhocking barbarities; is it then poſſible to believe, that ſuch revolutions work their way in a calm and quiet manner, and are allowed to paſs without notice, as the effects of natural cauſes, "in "the ordinary progreſſion of human things?"—Yet of a ſimilar nature, though perhaps not ſo difficult to be accompliſhed, was the change, which is ſuppoſed to have taken place in the church, by the introduction of prelacy, or the ſetting up in every dioceſe, one paſtor above the reſt, veſted with all the powers, which have ever ſince been aſſigned to the Epiſcopal office. Such a change as this from that paſtoral equality, which, it is ſaid, had previouſly ſubſiſted from the days of the apoſtles, we ſhould think, muſt have excited ſome alarm, or produced ſome diſturbance in the church, or at leaſt have been taken ſome notice of, by the many writers, who record the tranſactions of that very period in which this remarkable change is pretended to have happened.

Let us but conſider the high regard always expreſſed among the primitive Chriſtians for every thing which they believed to be of apoſtolic inſtitution; what a controverſy, for inſtance, was raiſed on that account, and carried on for many years, with the greateſt zeal on both ſides, about the proper time of obſerving Eaſter, the annual feſtival which they all celebrated in memory of our Lord's reſurrection. And when ſuch a queſtion as this, was deemed to be of ſo much importance, although it regarded merely the day that was ſuppoſed to be fixed on by the apoſtles, can it be imagined that the conſtitution and form of government which they had eſtabliſhed in the church, would not be held in the higheſt veneration, or that every care would not be taken to preſerve it pure and entire in the very ſtate in which the apoſtles had left it? When any ſchiſm or hereſy broke out in thoſe days, we find the abettors of it aſſigning various cauſes, and often at a loſs what to aſſign for their breaking away from the communion of the church, and, as it was then called, "ſetting up altar againſt altar." But had they known, or ſuſpected, that any change or innovation had been introduced into the government of the church, ſuch as our modern oppoſers of prelacy, or Epiſcopacy, repreſent it to be, they would have eagerly brought it forward, as a ſufficient reaſon for their abandoning a ſociety, which had ſubmitted to ſuch irregular and uſurped authority. The authors of this ambitious project would have been held up

to

to popular indignation, as "lording it over God's "heritage," and it would not have been left to the declaimers "in our more enlightened times," to exhibit in its proper colours "the prieſtly pride of "ſuch prelatical preachers." Yet nothing of this kind was ever heard of, in the times to which we are now referring. No eccleſiaſtical hiſtorian of that or the ſucceeding ages, takes the leaſt notice of any ſuch departure from apoſtolic inſtitution: No adverſary of the church in thoſe days ever objected to it: And from all this ſilence both in friends and enemies; from nothing being ſaid either to juſtify or condemn the change that is ſuppoſed to have happened, we may certainly conclude that no ſuch change had taken place; but that the government of the church had ſtill continued, without any interruption, what the apoſtles had left it, a proper and regular Epiſcopacy, whether we call it parochial or dioceſan, which makes no difference as to the nature of the inſtitution, or the authority on which it was fonnded.

We may therefore ſum up what has been ſaid on this point, in the words of a moſt learned and diſtinguiſhed divine, whoſe works have been long admired for their genuine piety, and who, in aſſerting Epiſcopacy to be of divine inſtitution, appeals thus to the faith and practice of Chriſtendom—"Be "ye followers of me, as I am of Chriſt, is an apoſto-"lical precept. We have ſeen how the apoſtles have "followed Chriſt, how their tradition is conſequent "of divine inſtitution. Next let us ſee how the church

" church has followed the apoſtles, as the apoſtles
" have followed Chriſt. Catholic practice is the
" next baſis of the power and order of Epiſcopacy.
" For—let us conſider—Is it imaginable, that all
" the world ſhould, immediately after the death of
" the apoſtles, conſpire together, to ſeek them-
" ſelves, and not the things that are of Jeſus Chriſt,
" to erect a government of their own deviſing, not
" ordained by Chriſt, not delivered by his apoſtles,
" and to relinquiſh a divine foundation, and the
" apoſtolical ſuperſtructure, which, if it was at all,
" was a part of our Maſter's will, which whoſoever
" knew and obſerved not, was to be beaten with ma-
" ny ſtripes? Is it imaginable, that thoſe gallant
" men, who could not be brought off from the pre-
" ſcriptions of gentiliſm, to the ſeeming impoſſibili-
" ties of Chriſtianity, without evidence of miracle,
" and clearneſs of demonſtration upon agreed prin-
" ciples, ſhould all, upon their firſt adheſion to
" Chriſtianity, make an univerſal dereliction of ſo
" conſiderable a part of their Maſter's will, and
" leave gentiliſm to deſtroy Chriſtianity; for he that
" erects another economy, than what the Maſter
" of the family hath ordained, deſtroys all thoſe re-
" lations of mutual dependence which Chriſt hath
" made for the conjunction of all the parts of it,
" and ſo deſtroys it in the formality of a Chriſtian
" congregation or family?—Is it then imaginable,
" that all thoſe glorious martyrs, that were ſo ſtrict
" obſervers of divine ſanctions and canons apoſtoli-
" cal,

" cal, would be alſo ſo aſſiduous in contemning the
" government that Chriſt left for his family, and
" erect another? To what purpoſe were all their
" watchings, their baniſhments, their fears, their
" faſtings, and formidable auſterities, and finally,
" their ſo frequent martyrdoms: Of what excel-
" lency or avail, if after all, they ſhould be hurri-
" ed out of the world, and all their fortunes and
" poſſeſſions, by untimely, by diſgraceful, by do-
" lorous deaths, to be ſet before a tribunal, to give
" account of their univerſal neglect, and contem-
" ing of Chriſt's laſt teſtament, in ſo great an affair
" as the whole government of his church? If all
" Chriſtendom ſhould be guilty of ſo open, ſo unit-
" ed a defiance againſt their Maſter, by what argu-
" ment or confidence can any miſbeliever be pre-
" ſuaded to Chriſtianity, which in all its members,
" for ſo many ages together, is ſo unlike its firſt
" inſtitution as in its moſt public affair, and for mat-
" ter of order of the moſt general concernment, is
" ſo contrary to the firſt birth? Where are the pro-
" miſes of Chriſt's perpetual aſſiſtance, of the im-
" pregnable permanence of the church againſt the
" gates of hell, of the ſpirit of truth to lead it into
" all truth, if ſhe be guilty of ſo grand an error as
" to erect a throne, where Chriſt hath made all
" level, or appointed others to ſit in it, than whom
" he ſuffers? Either Chriſt hath left no govern-
" ment, or moſt certainly the church hath retained

" that

" that government, whatſoever it is."† And he concludes the whole of his reaſoning on this ſubject with the application of that golden rule of Vincentius Lirinenſis—" We muſt take care above all " things to adhere to that which has been believed, " in all places, at all times, and by all perſons; " for this is truly and properly catholic :" And nothing was ever more ſo than the government of the church by biſhops. Therefore, as the ſame ancient author obſerves—" It never was, is, nor ever ſhall " be lawful to teach Chriſtian people any other " thing, than that which has been received"‡ from a primitive fountain, and has deſcended in the ſtream of catholic, uninterrupted ſucceſſion.

In oppoſition however to all theſe teſtimonies of ancient times, which have been brought forward in ſupport of the apoſtolic or Epiſcopal ſucceſſion, there is an argument ſtill uſed by ſome writers, to leſſen the force of ſo much accumulated evidence, by impreſſing on the mind as much doubt and uncertainty as poſſible, with regard to the manner in which this

† See ſection xxii. of an excellent tract entitled—" *Of the ſacred Order* " *and Offices of Epiſcopacy, &c.*" bound up with the other polemical works of Dr. Jeremy Taylor, chaplain to Charles the Firſt, and biſhop of Down and Connor.

‡ " Magnopere curandum eſt, ut id teneamus quod ubique, quod ſemper, " quod ab omnibus creditum eſt. Hoc eſt enim vere proprieque catholi- " cum.——Annunciare ergo Chriſtianis catholicis, præter id quod accepe- " runt, nunquam licuit, nunquam licet, nunquam licebit." Vincent. Lirin. adv. Hæres. cap. 3—14.

this ſucceſſion has been preſerved, or carried on, from one age of the church to another. The danger of its failing, and the difficulty of knowing whether it has not ſo failed, or ſuffered interruption, were therefore topics, of which our learned Profeſſor would not fail to lay hold, when ſtriving to maintain his opinion, that "the validity of God's covenant," as he expreſſes himſelf, "cannot depend "on the miniſtry, or his promiſes be rendered in-"effectual to the humble believer on account of "any defect in the prieſthood." To this he had been alluding in the beginning of his fourth Lecture, and after pointing out the difficulty of "examining "the import of names and titles, and the authenti-"city of endleſs genealogies," he recurs to the ſubject, as an inference from the caſe of the thankful Samaritan, whoſe faith was accepted, although he did not go and ſhew himſelf to the prieſts: And yet—"no order of men," ſays our Lecturer, "ex-"iſting at preſent in the Chriſtian church, can give "any evidence of a divine right, compared with "that of the tribe of Levi, and of the poſterity of "Aaron in the Jewiſh."†—Now, if we ſhould ſay, that the very reverſe of this is the caſe, the poſition might be ſafely maintained on this ground, that it could not be ſo eaſily proved, that no ſpurious child had ever been introduced into the family of the high-prieſt, as that no unordained perſon had ever been

† Vol. I. p. 112.

admitted to the Epiſcopal office. But indeed we have good reaſon to believe, that in either caſe, nothing of this kind has ever happened. It was ſufficient for the Iſraelite to know, that the prieſthood under the law having been eſtabliſhed in the family of Aaron, no doubt had ever been entertained of that family being preſerved pure from any illegitimate mixture. And the Chriſtian has at leaſt equal ground to be ſatisfied, that the government of the church under the goſpel having been eſtabliſhed by the apoſtles, in the way of Epiſcopal ſucceſſion, that ſucceſſion has never yet failed in the Chriſtian world, however it may have been in ſome places deſpiſed, for two or three centuries paſt, and thrown aſide as unneceſſary.

It is a circumſtance, that muſt be well known to thoſe who are acquainted with the hiſtory of the Chriſtian church, that for the preſervation of the Epiſcopal ſucceſſion nothing more was requiſite than a proper obſervance of the canons made by the church for that purpoſe, and a due regard to the doctrine, on which theſe canons were founded. It was always a received doctrine in every part of the church, that no ordination was valid, but that of biſhops; and the earlieſt canons required, that every biſhop ſhould be ordained or conſecrated by two or three biſhops. By this means, the Epiſcopal ſucceſſion has been carefully preſerved in every age, from the days of the apoſtles to the preſent time; and ſince it was univerſally believed, that none but

biſhops

biſhops could ordain, it was morally impoſſible, that any perſons could be received as biſhops, who had not been ſo ordained. This was the reaſon, which *Mr. Law* aſſigned for the ſecurity of the Epiſcopal ſucceſſion, in one of his admirable letters to *Biſhop Hoadly*, and then applied it in this manner—" Now " is it not morally impoſſible, that in our church " any one ſhould be made a biſhop without Epiſco- " pal ordination? Is there any poſſibility of forging " orders, or ſtealing a biſhopric by any other ſtra- " tagem? No; it is morally impoſſible, becauſe it is " an acknowledged doctrine amongſt us, that a bi- " ſhop can only be ordained by biſhops. Now, as " this doctrine muſt neceſſarily prevent any one be- " ing a biſhop without Epiſcopal ordination in our " age, ſo it muſt have the ſame effect in every other " age, as well as ours; and conſequently it is as " reaſonable to believe, that the ſucceſſion of bi- " ſhops was not broke in any age ſince the apoſtles, " as that it was not broke in our own kingdom " within theſe forty years. For the ſame doctrine, " which preſerves it forty years, may as well pre- " ſerve it forty hundred years, if it was equally be- " lieved in all that ſpace of time. And that this has " been the conſtant doctrine of the church, we have " the moſt undoubted evidence. We believe the " ſcriptures are not corrupted, becauſe it was al- " ways a received doctrine in the church, that they " were the ſtanding rule of faith, and becauſe the " providence of God may well be ſuppoſed to pre-

" ſerve ſuch books, as were to convey to every age " the means of ſalvation. The ſame reaſons prove " the great improbability that this ſucceſſion ſhould " ever be broke, both becauſe it was always againſt " a received doctrine to break it, and becauſe we " may juſtly hope the providence of God would " keep up his own inſtitution."*

Such is the clear, ſatisfactory train of reaſoning, by which a deciſive anſwer is at once afforded to all the " dark and critical queſtions," that can poſſibly ariſe, even in ſuch a fertile mind, as that of our late learned Lecturer, " about the import of names and " titles, and the authenticity of endleſs genealogies," the examination of which did not appear in ſuch a formidable view, in the dawn of the reformation, and when after a lapſe of near a thouſand years, men began again to look into theſe queſtions, and to enquire into the foundation of that eccleſiaſtical authority, which they ſtill ſaw to be neceſſary for the preſervation of the faith, the unity and order of the church. Even thoſe, who are conſidered as the founders of the preſbyterian form of church government, did not object to Epiſcopacy, on account of any

* See the ſecond of the *Three Letters* written by the Rev. William Law to Biſhop Hoadly, and lately reprinted in a collection of tracts, called " *The* " *Scholar armed againſt the errors of the Time*, &c " and ſold by the Meſſrs. Rivingtons, London: In the preface to which, this reaſon is aſſigned for republiſhing Mr Law's Letters, that—" though incomparable for truth of " argument, brightneſs of wit, and purity of Engliſh, and honoured with " the higheſt admiration at their firſt appearance, they are now in a man- " ner forgotten."

any doubt or uncertainty as to the regular ſucceſſion of biſhops. So far from entertaining any ſuſpicion or prejudice of that kind, they reckoned it a moſt unjuſt aſperſion to ſay, that they condemned or threw off Epiſcopacy, becauſe they were obliged to do without it in Geneva, where they thought it impoſſible to have biſhops, without ſubmitting to that papal ſupremacy, which they had lately renounced. But as this was not the caſe in England, they highly applauded the Epiſcopal hierarchy of the Engliſh church, and congratulated the nation on their happineſs in retaining it. This appears from their ſeveral letters to Queen Elizabeth, to the Archbiſhop of Canterbury, and others of the Engliſh biſhops, in which they earneſtly prayed to God for the continuance of ſo great a bleſſing, bemoaned their own unhappy circumſtances in being deprived of it, becauſe they had no magiſtrate to protect them, and owned that the want of Epiſcopacy was a great defect, but called it their misfortune rather than their fault.—"As "for their excuſe," we ſhall only ſay in the words of a maſterly writer on this ſubject, "we do not "now meddle with it, for we think, it was not a "good one; they might have had biſhops from "other places, though there were none among "themſelves but thoſe who were popiſh, and they "might as well have had biſhops, as preſbyters, "without the countenance of the civil magiſtrate. "It might have raiſed a greater perſecution againſt "them, but that is nothing as to the truth of the "thing;

" thing; and if they thought it a truth, they ought " to have ſuffered for it."*

But whatever weight may be allowed to their plea of neceſſity, it is evident, from their having recourſe to it as an excuſe for their conduct, that they conſidered the reformation, in which they were engaged, as a renouncing and withdrawing from, not pure and genuine Epiſcopacy, but the corruptions, which papal uſurpation had grafted upon it. This is plainly and openly avowed by their great leader Calvin, who, in oppoſing the claims of the Romiſh church, ſays—" If they would give us an hierarchy, in which " the biſhops did ſo riſe above others, as that they " would not refuſe to be ſubject to Chriſt, and to " depend on him as their only Head, and be refer- " red to him; in which they would ſo preſerve bro- " therly communion among themſelves, as to be " united by nothing ſo much as his truth, then in- " deed I ſhould confeſs, that there is no anathema, " of which thoſe perſons are not worthy, if any " ſuch there be, who would not reverence ſuch an " hierarchy, and ſubmit to it with the utmoſt obe- " dience."

* See a " *Diſcourſe on the qualifications requiſite to adminiſter the Sacraments*," by the celebrated Charles Leſlie, and republiſhed, with many of his other tracts, in the *Scholar Armed*, &c. And in confirmation of the truth of Mr. Leſlie's remark, " that the Genevan reformers might have had biſhops " from other places," ſee an *Eccleſiaſtical Hiſtory of Scotland*, &c. by the Rev. John Skinner, vol. II. p. 130, &c. where an account is given of no fewer than ten biſhops, who in the beginning of the reformation, renounced the errors of popery, and could have been the means of preſerving the Epiſcopal order in any ſociety that choſe to accept of it.

" dience."† And ſuch an hierarchy he acknowledges that the church of England poſſeſſed, to which he therefore profeſſes to give both inward reverence, and outward reſpect, aſſuring the biſhops, that he would gladly have ſerved them, in ſettling the affairs of their church.

To the ſame purpoſe we find Beza expreſſing his ſentiments, in language as ſtrong as it was poſſible to uſe on ſuch an occaſion—" If however there be " any," ſays he, " which you can hardly make me " believe, who reject the whole order of biſhops, " God forbid, that any man of a ſound mind ſhould " aſſent to the madneſs of ſuch perſons."* And ſpeaking of the government of the Church of England by biſhops, he ſays—" Let her enjoy that ſin- " gular bleſſing of God, which I wiſh may be ever " continued to her."‡ Many more teſtimonies of a ſimilar nature might be produced, to ſhew how little countenance was given by theſe leading reformers abroad to their pretended followers in this country, who

† " Talem ſi nobis hierarchiam exhibeant, in qua ſic emineant Epiſcopi, " ut Chriſto ſubeſſe non recuſent, et ab illo tanquam unico capite pendeant, " et ad ipſum referantur; in qua ſic inter ſe fraternam ſocietatem colant, ut " non alio modo quam ejus veritate ſint colligati, tum vero nullo non ana- " themate dignos fatear, ſi qui erunt, qui non eam revereantur, ſummaque " obedientia obſervent."—*De Neceſſ. Eccles. Reform.*

* " Si qui ſunt autem, (quod ſane mihi haud facile perſuaſeris) qui om- " nem Epiſcoporum ordinem rejiciunt, abſit, ut quiſquam ſatis ſanæ mentis " furoribus illorum aſſentiatur."

‡ " Fruatur ſane iſta ſingulari Dei beneficentia, quæ utinam ſit illi perpe- " tua." Tract. de Miniſt. Eccl. Grad. cap. i. et xviii.

who would be satisfied with nothing less than the entire abolition of Episcopacy, as "being a great and "insupportable grievance, and contrary to the inclinations of the generality of the people."† It were easy to shew how widely they differed in this respect from those, whom they considered as promoting the same cause in other countries. One remarkable instance of such difference of sentiment appears from what is recorded of the learned Blondel, who is said to have concluded his "apology for the "opinion of Jerom," with words to this purpose—"By all that we have said to assert the rights of the "presbytery, we do not intend to invalidate the "ancient and apostolical constitution of Episcopal "pre-eminence. But we believe, that wherefo-"ever it is established conformably to the ancient "canons, it must be carefully preserved; and where-"soever by some heat of contention, or otherwise, "it has been put down or violated, it ought to be "reverently restored." We are farther informed, that "as the book had been written at the earnest "request of the assembly at Westminster, and espe-"cially of the Scots; when their agents in Paris "saw this conclusion of Mr. Blondel's manuscript, "they expostulated with him very loudly, for mar-"ring all the good he had done in his book, disap-"pointing the expectation of the assembly, and "shewing himself an enemy, instead of a friend, to

† See *Claim of Right*, after the Revolution in 1688.

" to their holy covenant; this they urged upon " him with ſuch vehemency, and unwearied impor- " tunity, that they prevailed with him to put out " that concluſion."† His intention however of admitting it, ſufficiently ſhews what his ſentiments were on this ſubject, and how far he was from abetting or approving thoſe violent meaſures, which were then in agitation for overturning that ancient and apoſtolic conſtitution of the church, which he wiſhed to ſee carefully preſerved, wherever it had been regularly eſtabliſhed.

We ſhall only take notice of another teſtimony, given by a divine of the preſbyterian eſtabliſhment in Holland, who could not be ſuſpected of any prejudice in favour of Epiſcopacy. This is the celebrated Mr. Le Clerc, whoſe words, as quoted by the preſent biſhop of Lincoln, are theſe—" I have always " profeſſed to believe, that Epiſcopacy is of apoſto- " lical inſtitution, and conſequently very good, and " very lawful; that man had no manner of right " to change it in any place, unleſs it was impoſſible " otherwiſe to reform the abuſes that crept into " Chriſtianity; that it was juſtly preſerved in Eng- " land, where the reformation was practicable " without altering it; that therefore the proteſ- " tants in England, and other places, where there

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† This important piece of information is given at full length in a letter from Dr. P. du Moulin to Dr. Durell, and publiſhed in the Appendix to his " *View of the Government and Public Worſhip of God in the reformed* " *Churches beyond the Seas.*" p. 339, 340.

" are biſhops, do very ill to ſeparate from that diſ—
" cipline; that they would ſtill do much worſe in
" attempting to deſtroy it, in order to ſet up preſ—
" bytery, fanaticiſm and anarchy. Things ought
" not to be turned into a chaos, nor people ſee
" every where without a call, and without learning
" pretending to inſpiration. Nothing is more proper
" to prevent them than the Epiſcopal diſcipline, *as*
" by law eſtabliſhed in England, eſpecially when
" thoſe that preſide in church government, are per-
" ſons of penetration, ſobriety and diſcretion."†—
Yet this ſame Mr. Le Clerc exhibits a ſtrong proof of the inconſiſtency of thoſe writers on this ſubject, who, if they do not halt between two opinions, ſeem deſirous however to keep well with both ſides; for, arguing in another part of his works, againſt the neceſſity of Epiſcopal government, he tells us—"It
" is nothing to the purpoſe to ſhew, that *Chriſt* and
" his apoſtles inſtituted this form of church govern-
" ment, and that the church never had any other
" kind of government in it for above fifteen hun-
" dred years from our Saviour's days downwards,
" which, though it be ſo clearly evidenced, that the
" truth of it cannot be denied, yet it is of no weight
" nor deſerves to be regarded. For thoſe, who
" would make the hierarchy neceſſary to the conſti-
" tution of the Chriſtian church, ought to prove,
" that God inſtituted Chriſtianity for the ſake of the

† See Biſhop Pretyman's *Elements of Chriſtian Theology*. Vol. II. p. 400, 401.

" the Epiſcopal order, and that the Epiſcopal order " was not inſtituted for the ſake of Chriſtianity.— " For if this order was appointed for the ſake of " the church (which they cannot deny) they muſt " alſo acknowledge, that if it be more advantage- " ous to the church in ſome places, to have this or- " der aboliſhed, it is not amiſs to lay it aſide in ſuch " places."

Now this is an argument for aboliſhing the Epiſcopal order, which, if carried to its full extent, will equally ſerve to prove the lawfulneſs or even expediency of laying aſide every " outward and viſible " ſign" in religion, nay even the ſcriptures themſelves; ſince it may juſtly enough be ſaid, that Chriſtianity was not inſtituted for the ſake of the ſcriptures, but the ſcriptures were written for the ſake of Chriſtianity, that the church might have a certain rule to walk by; and therefore, when any church judges it more advantageous to be without the uſe of the ſcriptures, there is nothing amiſs in laying it aſide, as the church of Rome has done, for what ſhe is pleaſed to think the greater benefit of Chriſtianity. By the ſame reaſoning, the two ſacraments of baptiſm and the Lord's ſupper, being inſtituted for the ſake of Chriſtianity, and as outward means of conveying an inward grace, they too may ſafely enough be laid aſide, when any body of

† *Bibliotheque*, tom. ix. p. 159. as quoted by Dr. Brett in his *Account of Church Government*, &c. p. 111, 112.

pretended Chriſtians ſhall feel themſelves ſo inwardly moved by the ſpirit, as to ſtand in no need of ſuch outward means of obtaining its grace and influence; and the church of Rome is the leſs to be blamed for taking away the cup from the laity, ſince according to Le Clerc's argument, ſhe might have deprived them of the whole ſacrament, had ſhe thought it more for the advantage of the church ſo to do.

Theſe are modes of reaſoning, to which, as advocates for the truth as it is in Chriſt, we can never be obliged to have recourſe. We know, that the holy ſcriptures, and the ſacred inſtitutions of Chriſtianity, were deſigned by its bleſſed Founder to be continued in his church, even unto the end of the world; and therefore neither the church of Rome, nor any other church, can ever ſet aſide the uſe of the ſcriptures, or the miniſtration of the ſacraments, whole and entire, as they were inſtituted by Chriſt himſelf: And we ſee no reaſon, why the ſame may not be ſaid of the Epiſcopal government of the church, which being appointed by Chriſt himſelf, who had all power given him in heaven and earth for that purpoſe, cannot be ſet aſide by any human authority, or on any pretence whatever. We do not ſay, that Chriſtianity was inſtituted for the ſake of the outward polity of the church, or the church for the ſake of the Epiſcopal order; but we may juſtly ſay, what is plainly ſaid in ſcripture, and was conſtantly profeſſed in the pureſt ages of the goſpel, that the belief of the "holy catholic church," being a part of the faith which

which Chriſtianity requires, and the Epiſcopal order a part of what we are taught to believe, concerning the conſtitution and government of the church, no ſeparation muſt be attempted of what our God and Saviour has thus joined together. We muſt receive his ſcheme of ſalvation according to the plan, and the terms, on which he has offered it to us; and notwithſtanding all that Mr. Le Clerc and other writers of the ſame ſtamp have affirmed to the contrary, we muſt conclude, that the neceſſity of Epiſcopal government is moſt undeniably proved, when we ſhew that it was inſtituted by Chriſt and his apoſtles, and continued to be the only form of church government for fifteen hundred years and upwards.

The ſtrength of the arguments which we have now been handling in defence of the apoſtolic Epiſcopacy, lies in this undoubted truth, that the Chriſtian prieſthood is a divine poſitive inſtitution, which as it could have no beginning but by means of God's appointment, ſo neither could it be continued, but in the way which he had been pleaſed to appoint for its continuance. The apoſtolic practice plainly ſhewed what the method was, which God had choſen for that purpoſe: For Chriſt was in all that the apoſtles did, and God was "in Chriſt reconciling "the world to himſelf." The miniſtry of this reconciliation was committed to the apoſtles; and we have ſeen how that miniſtry was branched out into three diſtinct orders, and that the perſons ſeverally in-

inveſted with them, towards the end of the apoſtolic age, were diſtinguiſhed from each other, by the appropriate titles of biſhop, preſbyter and deacon: A diſtinction, which evidently took place in conformity with that which had been eſtabliſhed in the Jewiſh church, of high prieſt, prieſt and Levite. That ſuch a reſemblance would appear between the Iſraelitiſh and Chriſtian economy, may be juſtly inferred from this conſideration, that the former was deſigned to be the figure and forerunner of the latter, and that the author of both was the ſame all-wiſe and merciful God, who would certainly contrive and order whatever was beſt for anſwering his own gracious purpoſes. This was a matter which could only be ſettled by divine wiſdom and goodneſs, and therefore would not be left to the determination of human prudence. For if it be true, as Dr. Campbell has affirmed it to be "certain, that one model of "church government may be much better calculated for promoting the belief and obedience of the "goſpel than another," we may as certainly conclude that ſuch a model would be preſcribed by the divine Founder of the church, as he knew to be beſt calculated for promoting the ends of infinite mercy and goodneſs. This was the object which he had in view, by appointing the orders of the miniſtry, and regulating the whole ſacred ſervice under the diſpenſation of the law; and we cannot ſuppoſe that he would leave that of the goſpel in an irregular or unſettled condition, and not make ſufficient proviſion

ſion for the permanent order and polity of that church which he came in perſon to eſtabliſh and to build on ſuch a rock, as that the gates of hell ſhould not prevail againſt it. To ſay then "*with freedom*," as our Profeſſor does, "that if a particular form of "polity had been eſſential to the church, it had "been laid down in another manner in the ſacred "books,"† is, in our opinion, to ſpeak with more *freedom* than is becoming on ſuch a ſubject, eſpecially when any perſon may ſee, who is not blinded by prejudice, that there is "a particular form of polity "laid down in the ſacred books," both in what our Lord *ſaid* to his apoſtles, and in what they *did* in conſequence of his directions; and all this laid down, if not in ſuch a manner as Dr. Campbell would have dictated, yet ſo as to enable the primitive church perfectly to underſtand the plan, and continue the form of polity, which the apoſtles had begun, and which form, we have ſeen, was properly, and in the true ſenſe of the word, Epiſcopal.

If Dr. Campbell did not ſee this in the ſame light with us, and was diſpoſed to put a different conſtruction on what is laid down in the ſacred books, we can only regret this circumſtance, as an additional evidence in ſupport of his own obſervation, "that "even good and learned men allow their judgments "to be warped by the ſentiments and cuſtom of the "ſect which they prefer; and the true partizan of "what-

† Vol. I. p. 141.

" whatever denomination, always inclines to cor-
" rect the diction of the ſpirit by that of the party."‡ Foreſeeing, no doubt, that this would be more particularly the caſe, in the article of church government, our Lecturer propoſed an appeal to thoſe early writers, who, by his own account, as to what depends on *teſtimony*, in explaining any part of ſcripture which is thought to be doubtful, " are in every
" caſe, wherein no particular paſſion can be ſuſ-
" pected to have ſwayed them, to be preferred be-
" fore modern interpreters or annotators." Agreeing very cordially with him in this opinion, reſpecting the *teſtimony* of the fathers, we have liſtened to the evidence of theſe unexceptionable witneſſes, and have found it, from the general and uniform tenor of their writings, to be full and direct, in favour of apoſtolic Epiſcopacy, as the invariable form of government, which had obtained in the Chriſtian church.—This was a matter of fact, in relation to which their teſtimony could not be doubted; and if we conſider the nature of the thing, it was ſurely " a caſe, wherein no particular paſſion could be " ſuſpected to have ſwayed them." The apoſtolic inſtitution of Epiſcopacy was a truth believed, and openly avowed, at a time when no worldly temptation could have operated in producing that belief, or ſupporting that " particular form of eccleſiaſtic " polity." There was no room for a ſpirit of pride or

‡ See his Note on Mat. iii. 11.—in his *Tranſlation of the Goſpels*.

or ambition to exert its influence on the minds of Chriſtian paſtors, when the higheſt office in the church, ſo far from ſecuring to thoſe inveſted with it, any portion of worldly honour, or legal revenue, ſerved only to expoſe them to a greater degree of reproach and poverty. The ſtation of a biſhop was that of the moſt imminent danger; and whoever poſſeſſed that degree of zeal and firmneſs, which induced him to accept it, was almoſt certain, as ſoon as perſecution commenced, to fall the firſt victim to the fury of his enemies.

While the Epiſcopal character was thus held up, as the principal mark to be aimed at by the rage of heathen oppreſſion, we can hardly ſuppoſe, that any other motive would have been ſufficient to the undertaking an office ſo peculiarly encompaſſed by danger and difficulty, but the firm conviction of its being abſolutely neceſſary to the maintenance of order and unity in the church, and to the preſervation of that apoſtolic commiſſion, from which muſt be derived, by regular ſucceſſion, all the right that any man can have to miniſter in holy things. The form of this miniſtry, and the ſeveral degrees of office, by which it has been always diſtinguiſhed, we have now fully conſidered, and by every argument adapted to the ſubject, we have ſeen it clearly evinced, that the conſtitution of the church, as eſtabliſhed by its divine Founder, and given in charge to his choſen apoſtles, was by them tranſmitted to their ſeveral ſucceſſors, and ſo handed down through the primi-

tive ages, as a regular dioceſan Epiſcopacy. This is the plain and important fact, which we have been endeavouring to eſtabliſh as the ſecond part of our plan, with all the original evidence in its favour, which could be required from ſcripture, and all the additional teſtimony which has ſince been afforded to its ſupport, by "ANTIQUITY, UNIVERSA-"LITY and CONSENT." We may therefore be allowed to recommend, as a matter of undoubted certainty, and worthy of the moſt ſerious conſideration, what was propoſed as the title of this chapter —"That the church of Chriſt, in which his reli-"gion is received and embraced, is that ſpiritual "ſociety in which the miniſtration of holy things "is committed to the three diſtinct orders of bi-"ſhops, preſbyters, and deacons, deriving their au-"thority from the apoſtles, as thoſe apoſtles re-"ceived their commiſſion from Chriſt."

Trin. Coll. June 30. 1853.

CHAPTER III.

A PART OF THIS HOLY, CATHOLIC, AND APOSTOLIC CHURCH, THOUGH DEPRIVED OF THE SUPPORT OF CIVIL ESTABLISHMENT, DOES STILL EXIST IN THIS COUNTRY, UNDER THE NAME OF THE *SCOTCH EPISCOPAL CHURCH*, WHOSE DOCTRINE, DISCIPLINE AND WORSHIP, AS HAPPILY AGREEING WITH THAT OF THE FIRST AND PUREST AGES OF CHRISTIANITY, OUGHT TO BE STEADILY ADHERED TO, BY ALL WHO PROFESS TO BE OF THE EPISCOPAL COMMUNION, IN THIS PART OF THE KINGDOM.

IT is a well known fact, that in all the nations of the world, where any ſenſe of a God or religion has been preſerved, certain perſons have always been ſet apart, as the more immediate ſervants of that God, and for performing the more ſolemn offices of his religion. The ſacred function appropriated to theſe

perſons has, for the ſame reaſon, been ever conſidered as a divine and moſt ſalutary inſtitution.—This much may be gathered even from the dark records of heathen antiquity. But, if wiſhing for clearer information than theſe can afford, we conſult the ſacred hiſtory, we ſhall find this matter ſet in a juſt and true light. The nature of the prieſthood is there laid down in the plaineſt manner, the deſign of it fully explained, and its authority placed on the only proper foundation. The mediation of a Redeemer, as abſolutely neceſſary to the ſalvation of mankind, is there held forth as the ſource of that typical prieſthood, and thoſe figurative ſacrifices, which the law of God appointed and required, in all that period which preceded the incarnation of the promiſed Saviour.—It was from their relation to him, and dependence on him, that both prieſts and ſacrifices derived all their honour and efficacy: And when at laſt this glorious Interceſſor "appeared upon earth, to put "away ſin by the ſacrifice of himſelf," we are aſſured, that "he did not glorify himſelf to be made "an High prieſt, but received this honour from his "Father that ſent him, and was called of God, as "was Aaron."* In conſequence of this high and heavenly commiſſion, he ſtood forth as the great High Prieſt of our profeſſion, and having purchaſed his church with his own blood, he not only "died "but roſe again, that he might be Lord both of the

* Heb. v. 4, 5.

"the dead and of the living." It was therefore after his reſurrection that he was heard to declare, that "all power was given unto him in heaven and "in earth;" and with this declaration he introduced the commiſſion which he then gave his apoſtles, delegating to them ſuch a portion of his power as was neceſſary for authorizing them to convert the nations to his faith, and teach them to obſerve whatever he had commanded, even unto the end of the world. From the extent of time allotted to the execution of this commiſſion, we may ſee, it was impoſſible for the apoſtles to execute it fully, and to that extent, in their own perſons, or in any other way, than by doing what they could themſelves, and tranſmitting to others the ſame charge, which they had received, that ſo a ſucceſſion of ſuch commiſſioned officers might be continued in the church, to the end of time.

The manner in which this ſucceſſion has been carried on, and the certainty of its having met with no breach or interruption, from the days of the apoſtles to the preſent time, have both, we preſume, been ſufficiently eſtabliſhed in the preceding chapter, which has alſo exhibited the moſt ample and ſatisfactory evidence, to prove the apoſtolic inſtitution of the three diſtinct orders of biſhops, preſbyters and deacons, to whom the Chriſtian miniſtry was originally committed, and by whom, according to their ſeveral degrees of office, it has always been exerciſed in every ſound and regular part of the Chriſtian church.

church. Thoſe who have oppoſed this form of eccleſiaſtical polity, have often been challenged to produce evidence of any national or provincial church, exiſting without it, for fifteen hundred years after the firſt publication of the Chriſtian faith. The corruptions, which, for a great part of that period, unhappily prevailed in the Weſtern nations, did not, and could not affect the validity of the apoſtolic commiſſion, or put an end to the miniſterial power, which it was deſigned to convey. The church of Rome, with all the errors and abuſes cleaving to it, which made the reformation neceſſary, did not ceaſe to be a church, any more than a man, whoſe ſoul is corrupted by vice, and his body marred by diſeaſe, ceaſes to be a man, while his ſoul and body continue united. It often happened that the Jewiſh church was ſadly infected with idolatry, and addicted to many enormities, which provoked to anger the Lord their God, yet they ſtill continued a viſible church upon earth, till he at laſt thought proper to remove their candleſtick, and allowed "the Ro-"mans to come and take away their place and na-"tion." Though he frequently raiſed up prophets to warn them of their danger, and call them to repentance, yet he never inſtituted a new order of prieſts, nor authorized any but the ſons of Aaron, to appear in his holy place, and offer the ſacrifices preſcribed by the law. Their corruptions did not diveſt them of the prieſthood, nor make any breach in the order of ſucceſſion, till it was completely taken

en away, and their whole economy diſſolved. And ſo the church of Rome, while permitted to retain a ſucceſſion of the Chriſtian prieſthood, by its preſervation of the Epiſcopal order, muſt alſo have the power of conferring that order, although it could have no power to prevent thoſe who had thus received their Epiſcopal ſucceſſion, from doing all they could to reform the abuſes, which had gradually crept into that degenerate part of the Chriſtian church.

This is all that can properly be meant by the term *reformation*, which does not lead to the idea of making a *new* church, a thing we can no more do than make a new bible, but only to that of correcting and amending the *old* one, and ſo replacing it in a ſtate of conformity to the original ſtandard. But the ſucceſſion of paſtors in the three ſacred orders of biſhops, preſbyters and deacons, was none of the inventions of popery. It was the continuance of an apoſtolic inſtitution, which had ſpread itſelf over the whole Chriſtian world, even to this remote iſland of Britain, long before the corrupting influence of the church of Rome had obtained any footing in it.—When Auguſtin the Monk was ſent over by Pope Gregory to convert the Saxon invaders, he found an Epiſcopal church in Britain, regularly conſtituted according to the primitive model. And when many centuries after, the Church of England came at laſt to engage in the happy work of reformation, which ſhe did moſt ſeriouſly and ſucceſsfully, ſhe only

ly returned to the exercise of her original rights, as an independent national church. It was on this footing that she threw off the yoke, under which she had so long bowed to the papal tyranny. But when she thus separated from the corruptions of Rome, she did not also throw off a just regard to the doctrines and institutions of the church of Christ.—Her reformed bishops saw the necessity of continuing that Episcopal ordination, which they themselves had duly received: And Archbishop Parker having been regularly consecrated by four of these bishops, on the 17th of December, 1559, and placed by Queen Elizabeth in the See of Canterbury, the public registers will shew not only the year, month and day when, but also the persons by whom, every particular bishop has been consecrated, from that period to the present time.

Such is the regular manner, in which the Episcopal succession has been canonically carried on, and can be clearly traced, in the Church of England: And it is also well known that on two remarkable occasions, has that church contributed her friendly aid to preserve the same succession in her sister-church of Scotland. After the reforming party in this country had gone on for a course of years, with much noise and tumult, establishing and altering their various plans of church government, King James at last, having succeeded to the crown of England, was enabled to put matters on a more decent and regular footing. For that purpose having desired

ed three of thoſe perſons who had been nominated to biſhopricks in Scotland, to repair to London, he told them at their firſt audience, "that he had with "great charge recovered the temporalities of the "church out of lay hands, and beſtowed them, as "he hoped, upon worthy perſons; but as he could "not make them biſhops, nor could they aſſume "that honour to themſelves, he had therefore cal-"led them to England, to receive regular conſecra-"tion from the biſhops there, that on their return "home, they might communicate the ſame to the "reſt, and thereby ſtop the mouths of adverſaries "of all denominations."* Theſe three perſons were accordingly conſecrated on the 21ſt of October 1610, by the biſhops of London, Ely and Bath; and on their return to Scotland, communicated the Epiſcopal powers which they had now received in a right and canonical manner, to their former titular brethren; by which means a regular Epiſcopacy was introduced into the reformed church of Scotland, and continued to enjoy the ſanction of legal eſtabliſhment, till the troubles broke out in the reign of Charles the Firſt, when the church was again thrown into the utmoſt confuſion, and a "*ſolemn* "*league and covenant*" was entered into for effecting the entire extirpation of "prelacy, or the go-"vernment of the church by Archbiſhops and Bi-"ſhops, and all the eccleſiaſtical officers depending "on that hierarchy."

* See Skinner's *Eccleſiaſtical Hiſtory of Scotland*, Vol. II. p. 251.

Things continued in this diſordered and ruinous ſtate, till the reſtoration of Charles the Second; on which happy event, the Church of England immediately revived, and ſhewed herſelf worthy of the diſtinguiſhed place ſhe had always held among the reformed churches. Her eſtabliſhed rank and ſplendour were reſtored to her. Nine of her biſhops had ſurvived the late calamities, of whom the worthy biſhop of London, Dr. Juxon, who had attended his dying ſovereign on the ſcaffold, was promoted to the See of Canterbury. The other eight took poſſeſſion of their former biſhopricks, and the reſt of the ſees that had been vacant, were ſoon filled with learned and able prelates. A ſimilar reſolution was adopted by government, with regard to Scotland; but before Epiſcopacy could be reſtored in this country, the neceſſity of the caſe required that application ſhould again be made to the Engliſh church for aſſiſtance. The Scottiſh biſhops, who had been driven into exile by the violence of the times, had all died, except one, without being able to provide for the Epiſcopal ſucceſſion. It was therefore determined, by thoſe who had the object at heart, that this neceſſary proviſion ſhould be made by having recourſe to the ſame expedient, which had been adopted about fifty years before: And accordingly four of the perſons who had been nominated for the Scottiſh Epiſcopate, were conſecrated at London, on the 15th of December, 1661, by four of the Engliſh bi-

biſhops.† But neither on this, nor on the former occaſion, did any of the two archbiſhops officiate; leſt their preſiding at the conſecration ſhould have been conſidered as claiming from the church of Scotland, the acknowledgment of any ſubjection to the metropolitical Sees of Canterbury or York. On returning to Scotland, the four newly conſecrated prelates took poſſeſſion of the ſeveral Sees to which they had been appointed, and the other ten biſhopricks were afterwards conferred on the perſons, who for that purpoſe had received conſecration from their hands.

Thus was Epiſcopacy once more reſtored in Scotland, and continued to be the eſtabliſhed form of church government, till the revolution took place in

† In the year 1789, Biſhop Abernethy Drummond, Biſhop Strachan and I, being at London, ſoliciting relief to our church from certain penal ſtatutes; at the deſire of Biſhop Seabury of Connecticut, who ſome years before had been conſecrated by the biſhops in Scotland, we applied to the archbiſhop of Canterbury for an atteſted extract of the conſecration of the Scotch biſhops in 1661, and through his Grace's condeſcending attention, received what follows—

"Extract from the Regiſter-book of Archbiſhop Juxon, in the library "of his Grace, the archbiſhop of Canterbury, at Lambeth palace"—Fol. 237.

"It appears—that James Sharpe was conſecrated archbiſhop of St. Andrews, Andrew Fairfull archbiſhop of Glaſgow, Robert Leighton biſhop "of Dunblenen, and James Hamilton biſhop of Galloway, on the 15th "day of December, 1661, in St. Peter's church, Weſtminſter, by Gilbert "biſhop of London, Commiſſary to the archbiſhop of Canterbury, and that "the right Rev. George, biſhop of Worceſter, John, biſhop of Carliſle, "and Hugh, biſhop of Landaff, were preſent and aſſiſting.

"Extracted this 3d day of June, 1789, by me, William Dickes, Secretary."

1688, when the biſhops unanimouſly refuſing to comply with that change, and to renounce the allegiance, which they had ſworn to King James, were obliged to ſuffer the conſequences of ſuch refuſal; and however imprudent their conduct may appear in a worldly view, it is evident, from the ſacrifices which they made, that they acted with integrity, and from the moſt diſintereſted and conſcientious motives. But whether it was owing to the offenſive principles maintained by the biſhops, and their followers, or rather to that article in the *Claim of Right*, ſet up by the *convention* of the eſtates of Scotland, which declared "*prelacy*, or any ſort of Epiſcopal "*ſuperiority*, to be a great and inſupportable grie-"vance and trouble to this nation:"—whichever of theſe cauſes operated moſt powerfully in producing the deſigned effect, ſo it was, that the ſame convention, having been turned into a parliament, paſſed an act on the 22d of July, 1689, for "aboliſh-"ing prelacy, and all ſuperiority of any office in "the church of this kingdom above preſbyters."—In conſequence of this abolition, which was followed, the year after, by the eſtabliſhment of the preſbyterian form of church government, the biſhops were deprived of every thing connected with their office, which the civil power could take from them. They loſt their revenues, and temporal juriſdiction; but their ſpiritual authority ſtill remained, and that "gift of God," which they had received by the impoſition of Epiſcopal hands, they conſidered themſelves

ſelves bound to exerciſe for promoting that Epiſcopal "work in the church of God, which had been "committed to them." By virtue of this commiſſion, they continued, in a quiet and peaceable manner, to diſcharge the duties of their ſpiritual function. They ordained miniſters for ſuch vacant congregations as adhered to their communion; and when they ſaw it neceſſary to attend to the preſervation of their own order, they proceeded to the conſecration of ſuch perſons as were thought moſt proper for being inveſted with that ſacred and important truſt.—We have alſo to obſerve, that all the ordinations and conſecrations which have taken place in the Scotch Epiſcopal church, ſince the æra of the revolution, have been and ſtill are invariably performed, as we have reaſon to believe they were from the Reſtoration to that period, according to the "form and "manner of ordaining and conſecrating" preſcribed by the Church of England. All this having been duly attended to, by the prelates who were ejected from their Sees at the revolution, and by thoſe whom they and their ſucceſſors promoted to the order of biſhops, it is evident that every thing has been done, which could be deemed neceſſary for preſerving a regular Epiſcopal ſucceſſion in Scotland; as may be ſeen from a liſt of the conſecrations of Scotch biſhops from the revolution to the preſent time, which is ſubjoined in an appendix to this work.† It

† See Appendix, No. I.

It was, no doubt, from his knowledge of theſe matters, and of the care which has been taken to ſupport an Epiſcopal church in this part of the kingdom, though deprived of the aid of civil eſtabliſhment, that Dr. Campbell was led to introduce one of his *Lectures* † *on Eccleſiaſtical Hiſtory*, by obſerving, that he ſhould not have thought it neceſſary "to be ſo particular as he had been, in aſcertaining the nature of that polity which obtained in the primitive church, were not this a matter that is made a principal foundation of diſſent by a pretty numerous ſect in this country;" by which *ſect*, it is plain that he means the Scotch Epiſcopal church from what immediately follows.—"I do not," he ſays, "here allude to thoſe amongſt us, who barely prefer the Epiſcopal form of government, whom, in general, as far as I have had occaſion to know them, I have found moderate and reaſonable in their ſentiments on this ſubject. Such do not pretend that the external model of the church (whatever they may think of the antiquity of theirs) is of the eſſence of religion."

If by thus making a diſtinction between the two Epiſcopal "*ſects*" in this country, our Profeſſor meant to pay a compliment to the one, at the expence of the other, it does not appear, that the peculiarity of ſentiment, which he has held forth as the mark of diſtinction, was the moſt proper for

† Se

anſwering his purpoſe. It is generally thought, that the "foundation of diſſent" from that which, in any country, is by law eſtabliſhed, ought to be laid in ſomething that "is of the eſſence of religion," or at leaſt ſuppoſed to be ſo by the diſſenting party. And ſuch is our opinion of the neceſſity of maintaining unity and concord among all "who profeſs and "call themſelves Chriſtians," that we ſhould hold ourſelves highly culpable in keeping up a ſeparate communion from that which has the law of our country on its ſide, were it not for the ſake of things which we believe to be eſſential to our religion, and a part of that apoſtolic doctrine, to which, as Chriſtians, we muſt ſtedfaſtly adhere. If there be any amongſt us, as it ſeems Dr. Campbell had "occaſion "to know, who barely prefer the Epiſcopal form "of government," on account perhaps of its antiquity, but without conſidering it as at all neceſſary to the being of a church; whatever may be ſaid of ſuch people's *moderation*, we ſee no ground for diſtinguiſhing them as "*reaſonable* in their ſentiments," if they had no better *reaſon* to juſtify their ſeparation from the eſtabliſhment of their country, and no other benefit from the Epiſcopal form of *government*, but what ariſes from the miniſtrations of clergy, who have been Epiſcopally ordained, but otherwiſe acknowledge no *ſuch* government. The reflection therefore, which, it would ſeem, Dr. Campbell was deſirous to caſt on ſome of the Epiſcopal "ſects" in this country, [illegible] applicable to the ſenti-

ſentiments which he has aſcribed to the other, and by marking which as "moderate and reaſonable," he no doubt, intended to keep up that unneceſſary diſtinction between the Scotch and Engliſh Epiſcopacy, which has already ſubſiſted too long, but ought to afford no more room for ſuch diſagreeable and unworthy compariſons.

All this however, and more of the ſame kind, of which we have been obliged to take ſome notice, appears but as ſlight ſkirmiſhing, when compared to the grand battery, which was at laſt to be opened againſt the ſhattered but venerable remains of the old Epiſcopal church of Scotland. We had ſeen preparations making for this hoſtile attack, in the beginning of our Profeſſor's *Eleventh Lecture*, where after ſome general remarks to ſhew, in his way, that the terms *ordination* and *appointment* to *a particular paſtoral charge*, were at firſt perfectly ſynonymous, he adds, "If one however in thoſe truly primitive times, "(which but rarely happened), found it neceſſary "to retire from the work, he never thought of re-"taining either the title or the emoluments.—To "be made a biſhop, and in being ſo, to receive no "charge whatever, to have no work to execute, "could have been regarded no otherwiſe, than as "a contradiction in terms. Indeed the name of "the office implied the ſervice, without which, it "could not ſubſiſt, that is, without which there "was no office. The name biſhop means overſeer, "and this is a term manifeſtly correlative to that "which

"which expreſſes the thing to be overſeen. The "connection is equally neceſſary and eſſential as be- "tween father and child, ſovereign and ſubject, "huſband and wife. The one is inconceivable "without the other. Ye cannot make a man an "overſeer, to whom ye give no overſight, no "more than ye can make a man a ſhepherd, to "whom ye give the charge of no ſheep, or a "huſband, to whom ye give no wife. Nay, in "fact, as a man ceaſes to be a huſband, the mo- "ment he ceaſes to have a wife, and is no longer a "ſhepherd, than he has the care of ſheep, ſo in the "only proper and original import of the words, a "biſhop continues a biſhop, only whilſt he conti- "nues to have people under his ſpiritual care."†

Theſe are the general principles which our Lecturer laid down, as the ground of a long ſatyrical ſtrain of declamation, for it can hardly be called reaſoning, againſt the Epiſcopal ſucceſſion in Scotland; that regular and orderly ſucceſſion, for the validity of which, we have appealed to undoubted vouchers, thoſe eccleſiaſtical regiſters, which can at any time be ſhewn for the ſatisfaction of all concerned. But before we come to conſider the particular application, which our Profeſſor has made of theſe his "ſelf-evident propoſitions," to the caſe of what he calls—"the Scotch Epiſcopal party," let us inquire a little into the foundation of his ſuppoſed analogies,

† Vol. I. p. 339, 340, 341.

and ſee what would be the conſequence of thoſe inferences, which he intended ſhould be drawn from them. The moſt likely one of any to be admitted as a parallel caſe to the connection between a biſhop and his ſpiritual charge, is that which ſubſiſts between "ſovereign and ſubject," the connection in both caſes ariſing from appointment to an office although it muſt be owned, that the mode of appointment is very different, as well as the object about which each of theſe offices is exerciſed. Our Lecturer, however, was fond of this alluſion—and aſked —"For example, what would one think of the pre-"text of making a man a king, without giving him "either ſubjects or a kingdom?"† We ſhould certainly think the pretext very fooliſh, and the thing itſelf as unlikely to happen: Since theſe king-makers, a privilege which ſome people are always glad to keep in view, might themſelves become the ſubjects, and their lands would of courſe be the kingdom.— But the Doctor adds—"Ye will ſay, may not the "right to a kingdom be conferred on a man, whom "we cannot put in poſſeſſion?" This he readily admits, but inſiſts that it "is not parallel to the caſe "in hand." Yet why not parallel, when thoſe who have a right to make a biſhop, ſurely give him a right, when ſo made, to exerciſe his office in any part of the world, where he can do ſo, without encroaching on the charge or right of another biſhop; and

† Vol. I. p. 357.

and it will not be ſaid that the right to a kingdom can be conferred but on ſimilar terms. Poſſeſſion may be obtained by force, but right is of a more delicate nature. During all the time of Cromwell's uſurpation, Charles the Second was acknowledged as their rightful king, by all the loyal part of his ſubjects, and the length of his reign has been always computed from the day of his father's death, although it was eleven years before his reſtoration gave him the actual exerciſe of his kingly power.—So might a biſhop be inveſted with Epiſcopal authority, although placed in a ſituation which would neither require nor admit the exerciſe of it.

The alluſion which our Lecturer makes uſe of, to the connection between father and child, and between huſband and wife, is by no means ſuited to the caſe in hand, as theſe are mere ſtates or conditions of life, the nature of which is very different from that of an office, the former depending altogether on a particular relation, whereas the permanency of the latter will be often found to reſt on a more general footing. Such is evidently the caſe with regard to the office of a ſhepherd, which as applied to the Epiſcopal character, does not neceſſarily infer an immediate charge of a flock, ſince there may be other ſubjects of inſpection that come not properly within the idea, which that term conveys. When therefore our Profeſſor, wiſhing to ridicule the notion of a biſhop *in partibus infidelium*, obſerved that "a biſhop's charge being a church, and a church

" conſiſting only of believers, infidels are properly " no part of his charge, no more than wolves or " foxes are part of the flock of a ſhepherd," we are ſurpriſed that ſo complete an analogiſt did not recollect, that infidels may become believers, but wolves and foxes can never become ſheep. Will any one ſay, that to make believers of infidels is no part of the office of a biſhop, or that his office immediately ceaſes, when his labours in that way are no longer ſucceſsful? If ſuch were the precarious nature of the ſhepherd's office, it would hardly have been applied to point out the higheſt poſſible inſtance of paſtoral care, and we ſhould not have read of " ſheep going aſtray, and afterwards *returning* to the " Shepherd and biſhop of their ſouls."

The only analogy, therefore, which ſeems at all applicable to the deſign in view, is that which our Profeſſor makes uſe of, when he ſays—" Ye cannot " make a man an overſeer, to whom ye give no " overſight;" and this is ſuppoſed to ariſe from the name *biſhop* or *overſeer*, as connected with, and requiring, things or perſons to be overſeen. He might however have remembered his own obſervation, that " the import of words gradually changes with " the manners of the times;" as a proof of which, the word *preſbyter* has certainly loſt the import which he himſelf aſſigned to it, as a " title of reſpect," denoting a ſenator or elderly perſon, ſince it would now be thought ridiculous, inſtead of " ordaining " or making a preſbyter," to ſpeak of " ordaining

or

" or making a reſpectable old man," and may not the ſame change have happened in the application of the name *biſhop* or *overſeer*, even ſuppoſing its original import to have been—" Inſpector of a parti-" cular flock?" Of this however the Profeſſor brings no ſort of proof, but runs on, in his uſual declamatory ſtyle, expatiating on his favourite topic, that " a biſhop continued a biſhop only whilſt he " continued to have people under his paſtoral charge, " and where no ſuch charge was given, ordination " appeared but a mere illuſion, the name without " the thing. For nothing can be plainer," ſays he, " than that as yet," that is, in the fifth century, " they had no conception of the myſtic character " impreſſed by the biſhop's hand in ordaining, which " no power on earth can cancel."† A little after he tells us, that " the doctrine of the character had " not yet been diſcovered;" and proſecuting ſtill farther his ſtrained analogy between marriage and ordination, he boldly aſks—" What then is there " in the one ceremony more nugatory than in the " other? For if unmeaning words will ſatisfy, why " may not the myſtical, inviſible, indelible charac-" ter of huſband be imprinted by the firſt, as that " of prieſt or biſhop is by the ſecond? Holy writ " gives juſt as much countenance to the one, as to " the other."‡

This,

† Vol. I. p. 350. ‡ Vol. I. p. 360.

This, we think, is rather raſhly affirmed; and the language made uſe of in delivering ſuch a ſtrange opinion, appears to us as void of delicacy, as inconſiſtent with the character, which ought to be maintained by every profeſſor of Chriſtian divinity. Is it really ſuitable to ſuch a profeſſion, even to ſuppoſe, much more to aſſert, that there is nothing given in and by apoſtolical, primitive, regular ordination, but ſuch a bare "aſſignment to ſome particular congregation," as is perfectly ſimilar to the connection between huſband and wife? What then are we to underſtand by the *gift* (χαρισμα) which St. Paul twice mentions as *in* Timothy, and in both places aſcribes it—to "the laying on of hands?" Does this point to any thing like his "aſſignment to a particular congregation," or to any ſort of connection with a paſtoral charge? Have we not more reaſon to believe, that this *chariſma* or gift meant ſomething, which notwithſtanding Dr. Campbell's ſarcaſtic way of treating it, might be called a "character impreſſed" by impoſition of hands, and which Timothy was "not to neglect, but to ſtir up" and put into exerciſe, ſo as to anſwer the good purpoſe, for which he had received it? We know, that the *chariſmata*, or gifts ſo often mentioned as peculiar to the early ages of the goſpel, have been generally thought to denote the miraculous powers with which many of the primitive Chriſtians were endowed, even down to that period, when our adverſaries are obliged to acknowledge that a true and proper Epiſcopacy

copacy univerſally prevailed. Yet as we are not told of any miraculous works performed by Timothy in conſequence of the *gift* which was *in* him; and as it is expreſsly ſaid to have been placed there by the impoſition of hands, and that it might be ſtirred up in the work of the miniſtry, to which he had been appointed, we have every reaſon to conclude, that it referred entirely to his ordination, not as an "aſſignment to ſome particular congregation," but as giving him authority to execute his office in any congregation, or any part of the flock of Chriſt, which might be committed to his charge.

Such, we have ground to believe, was the apoſtolic practice, founded on the nature of the commiſſion which the apoſtles themſelves received from Chriſt, as extending to all nations, and all ages of the world. It was therefore a maxim univerſally received in the primitive church, that every biſhop, as one of the ſucceſſors of theſe apoſtles, had a paſtoral relation to the whole catholic church, and that the Epiſcopal body was thus widely diffuſed, for the mutual benefit of all its members, that if any one fell into hereſy, others might be at hand to redreſs the miſchief. Writing to the biſhop of Rome on this very ſubject, Cyprian tells him—"Therefore is "our body of biſhops ſo large, and yet ſo joined to-"gether in the bond of unity, and cemented by "mutual agreement, that if any one of our col-"lege ſhould attempt to introduce hereſy, and ſo "tear in pieces and lay waſte the flock of Chriſt,

others

" others ſhould ſtep in to its aſſiſtance, and like ten-
" der and uſeful ſhepherds, gather our Lord's ſheep
" into his fold.—For though we are many ſhep-
" herds, yet we have but one flock to feed, and all
" the ſheep which Chriſt has purchaſed with his
" blood and paſſion, we ought to gather together
" and cheriſh."* From theſe words of Cyprian, and many other paſſages of his writings, it would appear, that he conſidered the college or corporation of biſhops, as founded for the purpoſe of propagating the Chriſtian faith throughout the world, and preſerving it in its original purity. And though the diviſion of the church into dioceſes, and the placing local biſhops over them, became neceſſary for the ſake of order, and for preventing any improper interference with each others conduct, yet when the faith of the church was in danger of being loſt, or corrupted by the prevalence of any peſtilent hereſy, every biſhop was to conſider himſelf as an univerſal paſtor, and to do every thing in his power for preſerving the ſoundneſs, and promoting the welfare of the whole body. Such being evidently the opinion entertained by Cyprian, of what he calls the " one Epiſcopate, of which every biſhop " holds

* " Idcirco copioſum eſt corpus ſacerdotum, concordiæ mutuæ glutino
" atque unitatis vinculo copulatum, ut ſi quis ex collegio noſtro hæreſim
" cere, et gregem Chriſti lacerare et vi re tentaverit, ſubve
" et quaſi paſtores utiles et miſeric ves Dominica
" gant. Nam etſi paſtores multi
" et oves univerſas, quas Chriſ
" re et fovere debemus." C

" holds a ſhare for the benefit of the whole," we are indeed ſurpriſed to find Dr. Campbell quoting this very paſſage, in ſupport of the oppoſite notion, which he ſo warmly eſpouſed, that a biſhop is to be conſidered as nothing more than the " paſtor of a " particular church or congregation," his " aſſign- " ment" to which is all that is meant by ordination, and without which, it ſeems, he could have no ſhare in the " one Epiſcopate," which yet St. Cyprian ſo zealouſly maintained to be held in common by the whole body of biſhops, and therefore held by them, in virtue of their ordination or appointment to the Epiſcopal office, and not of their " aſſignment" to any particular charge.

It was proper that we ſhould take notice of all this preparation which our Profeſſor had made for effecting what ſeems to have been the principal purpoſe of the Lecture now before us, the bringing forward his heavy charge againſt the orders of the Scotch Epiſcopal church, which, after all that he had ſaid by way of introduction to it, he ſtill thought might probably excite ſome ſurpriſe, as well from the novelty of it, as by the confident and peremptory manner, in which he meant to ſupport it. In both theſe reſpects, we do think, it was ſufficiently calculated to produce ſurpriſe in the minds of all who might eſteem it worthy of their conſideration, on account of the ſtation and character of its author. Had the Principal of Mariſchal College boldly aſſerted, that a civil eſtabliſhment being eſſential to

the very being of Epiſcopal government, it is impoſſible that the order of biſhops can be continued in a church which is not ſupported by the ſtate: It would have been ſaying no more, than what had been ſaid before by men equally high in office, and well verſed in all ſorts of knowledge, except that of the nature and conſtitution of the Chriſtian church. Or had Dr. Campbell, who was early bred to the ſtudy of the law, given it as his opinion, that the act of parliament which aboliſhed Epiſcopacy in Scotland, or ſome reſtricting ſtatute afterward enacted, had actually deprived the ejected biſhops of their whole ſpiritual power, and left them no authority even to ordain prieſts and deacons, far leſs to conſecrate biſhops as their ſucceſſors in theſe powers; This would have been only repeating the abſurdities of thoſe Eraſtian writers, who would make the civil power ſuperior to apoſtolic inſtitution, and allow an authority merely human, to annihilate the divine commiſſion granted by him who has all power in heaven and in earth. In all this there would have been nothing new or ſurpriſing, however inconſiſtent with the character of a Chriſtian divine; becauſe ſuch inconſiſtencies have often appeared, and been ſuffered to paſs as liberal ſentiments, flowing from a mind unfettered by any profeſſional prejudice.

What method then has our Profeſſor taken to ſupport his ſtrange attack on the depreſſed but pure and primitive Epiſcopacy, which ſtill ſubſiſts in this part

part of the united kingdom? Does he pretend to ſay, that the biſhops of Scotland, who were deprived of their legal power and privileges, in conſequence of the Revolution in 1688, conſidered themſelves as equally diveſted of all ſpiritual authority, and therefore took no meaſures for continuing a needleſs ſucceſſion of biſhops in a church ſo ſuddenly and completely cut off, as that of Scotland then was, from all its former connection with the ſtate? No: even Dr. Campbell admits, that the ejected biſhops, diſperſed and perſecuted as they were, continued their care of the Epiſcopal ſucceſſion, and ordained ſeveral biſhops, in order to preſerve it.—But the misfortune, or rather the folly, as he thinks it, was;—theſe new biſhops "were ordained at "large;" and becauſe they had not been *previouſly* appointed each to a certain diocefe, or had not received what he would call "aſſignment to a parti-"cular charge," he *maintains* with dictatorial authority, that their ordinations were null and void, yea no other than *farcical* ceremonies, in which the actors played the fool, for the purpoſe of impoſing on others.

When thoſe, from whom the preſent clergy of the Scotch Epiſcopal church derive their orders, were known to be men of ſuch unblemiſhed integrity, and diſintereſted zeal, as to induce them to ſuffer the loſs of all their worldly dignities and emoluments, for the ſake of what they eſteemed to be infinitely more valuable, truth and a good conſcience,

it is hard to hear them reviled as no better than formal hypocrites, ſtriving to deceive others, and acting a moſt ridiculous farce in pretending to diſcharge one of the moſt ſolemn functions of their ſacred office. It is no leſs ſurpriſing, that ſuch a ſevere accuſation ſhould be publiſhed, as coming from a man, who, among his own friends, was much admired for his meekneſs and moderation, and what the world calls liberality of mind. Leſt therefore we ſhould be ſuſpected of doing injuſtice to his character, a thing which it particularly becomes us to avoid, when he is no longer able to ſtand up in its defence, we ſhall give the indictment brought againſt thoſe, whom he calls "our Scotch Epiſcopal party," in their accuſer's own words. After quoting ſome authorities, to ſhew the abuſe of thoſe looſe ordinations, chiefly of preſbyters, which were beginning to take place in the fifth century, he proceeds thus‖——

"One will perhaps be ſurpriſed to hear, that our "Scotch Epiſcopal party, who have long affected "to value themſelves on the regular tranſmiſſion of "their orders, have none but what they derive from "biſhops merely nominal. I do not mention this "with a view to derogate from their powers, but "only as an argumentum *ad hominem*, to ſhew how "much their principles militate againſt themſelves. "It does not ſuit my notion of Chriſtianity to retaliate

‖ Vol. I. p. 354.

" liate on any ſect, or to forbid any to caſt out de-
" vils in the name of Chriſt, becauſe they follow
" not us. If the luſt of power had not with church-
" men more influence than the ſpirit of the goſpel,
" greater attention would have been given to the
" deciſion of their Maſter in a like caſe. Even their
" own writers acknowledge, that immediately after
" the death of Dr. Roſs, biſhop of Edinburgh, the
" laſt of thoſe ordained before the Revolution,
" there were no local biſhops in Scotland, not one
" appointed to any dioceſe, or having the inſpec-
" tion of any people, or ſpiritual juriſdiction over
" any diſtrict. But there were biſhops who had
" been ordained at large, ſome by biſhop Roſs,
" others by ſome of the Scotch biſhops, who after
" the Revolution had retired to England. The
" warmeſt partizans of that ſect have not ſcrupled
" to own, that at that gentleman's deceaſe, all the
" dioceſes in Scotland were become vacant, and
" even to denominate thoſe, who had been ordain-
" ed in the manner above mentioned, Utopian
" biſhops, a title not differing materially from that
" I have given them, *merely nominal biſhops*, for as
" far as I can learn, they were not titular even in
" the loweſt ſenſe. No axiom in philoſophy is more
" indiſputable than that *quod nullibi eſt, non eſt.*—
" The ordination therefore of our preſent Scotch
" Epiſcopal clergy, is ſolely from preſbyters; for
" it is allowed, that thoſe men, who came under
" the hands of Biſhop Roſs, had been regularly ad-
mitted

" mitted miniſters or preſbyters, in particular con-
" gregations, before the Revolution. And to that
" firſt ordination, I maintain, that their farcical
" conſecration by Doctor Roſs and others, when
" they were ſolemnly made the depoſitaries of no
" depoſit, commanded to be diligent in doing no
" work, vigilant in the overſight of no flock, aſſi-
" duous in teaching and governing no people, and
" preſiding in no church, added nothing at all "

Such is the ludicrous manner in which our Lecturer thought proper to repreſent a ſacred and ſolemn office, performed by men of piety and worth, whatever may be thought of their worldly wiſdom, and whoſe conduct in this affair ought not, we humbly think, to have been thus held up as an object of ridicule, and ſo wantonly expoſed to ſcorn and contempt. To add to the mockery too, he would not have it thought, that " it ſuited his notion of Chriſ-
" tianity to retaliate on any ſect, or to forbid any
" to caſt out devils in the name of Chriſt, becauſe
" they followed not his party." He had before been quoting the paſſage of Scripture, which mentioned the occurrence that occaſioned this remark, and had made the following obſervation upon it. " The
" apoſtles ſtill retained too much of the Jewiſh ſpi-
" rit, not to conſider more the party than the
" cauſe. ' He followeth not us ;' a reaſon which
" to this day, alas! would be thought the beſt
" reaſon in the world by moſt Chriſtian ſects, and
" by every individual, who poſſeſſes the ſpirit of the

ſec-

" ſectary."† And is all this particularly levelled at the " Scotch Epiſcopal party," as if they were peculiarly poſſeſſed of this ſectarian ſpirit? Let a miracle, ſuch as caſting out devils in the name of Chriſt, be wrought as really and viſibly as in the inſtance referred to, (for the apoſtles acknowledged that they *ſaw* it) and we can ſafely affirm that not an individual of our ſect would dare to forbid ſuch a thing, any more than Dr. Campbell himſelf would have done. But he certainly knew that there might be *pretenders* to this miraculous power, who might uſe the name of Chriſt, without any " pious in-" tention to promote his cauſe," of which we have a ſtriking inſtance in the caſe of thoſe " vagabond " Jews, exorciſts, who took upon them to call " over them which had evil ſpirits, the name of the " Lord Jeſus," and were juſtly puniſhed for their impious preſumption.‡

With an appearance however of candour and moderation, our Profeſſor told his pupils, that what he had mentioned, or was going to mention, reſpecting the " Scotch Epiſcopal party," was " with " no view to derogate from their powers;" to which we ſhall only beg leave to apply his own remark on the conduct of David Hume in a ſimilar caſe—" Was ever ſo rough an aſſault preceded by " ſo ſmooth a preamble?"‖ For in what way could he

† Vol. I. p. 105. ‡ Acts, xix. 23—17.

‖ *Diſſertation on Miracles*, p. 243.

he have more effectually "derogated from their "powers," than by repreſenting what he thought the ſource of theſe powers, as no better than a *farcical* ceremony, which "added nothing to the firſt "ordination" of thoſe on whom it was performed, and "from whom was particularly withheld the "right of tranſmitting orders to others?" If this be the "*argumentum ad hominem*," made uſe of "to "ſhew, how much the principles of the Scotch Epiſ-"copalians militate againſt themſelves," the application of the argument ought to have been properly pointed out, and theſe hoſtile principles particularly ſpecified: And as this has not been done, it may be preſumed, that the learned Profeſſor knew as little of the principles of theſe Epiſcopalians, as they perhaps know of his "notion of Chriſtianity," and the propriety of the method, which he has here taken to ſupport it.

In this ſtate of uncertainty, with regard to the application and ſtrength of his reaſoning, we are led by ſome circumſtances to conjecture, that the argument alluded to, as ſo happily brought *home* to the "Scotch Epiſcopal party," may probably be drawn from the canon of an ancient council, which he has quoted and commented on, as particularly applicable to the caſe in hand, and to the ſentiments of a "party," who are ſuppoſed to hold in peculiar reverence every thing that is truly primitive in eccleſiaſtical adminiſtration. The canon referred to, is the 6th of the general council of Chalcedon, in which,

he

he ſays, " all ſuch looſe ordinations, of biſhops at " large without a dioceſe, are declared, I ſay not " irregular or uncanonical, but abſolutely null :" And to give the more weight to this canon, he adds the deciſion of Leo, a contemporary pope, or biſhop of Rome, who, he ſays, " on account of his writ- " ings, is conſidered as a doctor of the church, and " affirms poſitively in one of his letters, that the " ordination is to be counted vain, or of no effect, " which is neither founded in place, nor fortified " by authority." The firſt of theſe clauſes our Doctor explains ſo as to make it ſuit his own purpoſe, but takes no farther notice of the ſecond, which requires authority in the ordainer, to give validity to the ordination, in whatever place the perſon ordained may be called to exerciſe his miniſtry.

In his next Lecture we find our Profeſſor endeavouring to procure ſtill farther ſanction to the authority of the council of Chalcedon, by putting us in mind of the opinion of Pope Gregory the Great, who is ſaid to have held the four firſt general councils in equal veneration with the four goſpels. And how comes all this to afford any peculiar force of argument againſt the Scotch Epiſcopal church, which, if it eſteems theſe two biſhops of Rome, the firſt and beſt of their names, as doctors of the church, and holds in all due veneration the four firſt general councils, is yet entirely of the opinion of the Church of England, as expreſſed in her XXIſt article, that " general councils may err, and ſome-

" times have erred, even in things pertaining unto " God?" With reſpect however to the preſent point in queſtion, we do not ſee, that it is at all concerned with the regard which is due to the authority of general councils, and which muſt always be regulated by the conſideration of the particular objects which their ſeveral canons had in view, according to the circumſtances of the church at the different periods, when theſe eccleſiaſtical ſynods were held. The council of Chalcedon was called for the expreſs purpoſe of repreſſing the Eutychian hereſy; and its ſixth canon has been generally thought to point at the danger of increaſing that hereſy, by ſuch irregular ordinations as might tend to give it additional ſupport, and were therefore prohibited; which prohibition was enforced by an imperial edict, evidently founded on the ſame reaſon, and publiſhed for the ſame purpoſe. Dr. Campbell has omitted to quote the introductory part of the canon, in which the prohibition is particularly levelled at " the looſe ordination of *preſbyters* and *deacons*," as moſt likely to continue the miſchief which had ariſen from the hereſy that was now condemned: and he has alſo kept out of ſight the concluſion of the canon, which ſeems to prohibit the perſons ſo ordained from performing the functions of their miniſtry, leſt they ſhould do it to the reproach or injury of the perſon who had ordained them.*

We

* The whole canon runs thus in the original. Μηδενα δε αποτελεμενες γενεσθαι, μητε ΠΡΕΣΒΥΤΕΡΟΝ, μητε ΔΙΑΚΟΝΟΝ, μητε ολως τινα τω

We could produce many reſpectable authorities in confirmation of the opinion which has now been given of the meaning and deſign of this Chalcedonian canon. The author of that celebrated work, called "*Eccleſiaſtical Polity*," and who is generally diſtinguiſhed by the title of the "judicious "Hooker," argues very ſtrongly againſt the error of thoſe, who, "becauſe the names of all church-"officers are words of relation; becauſe a ſhepherd "muſt have his flock, a teacher his ſcholars, a mi-"niſter his company which he miniſtereth unto, "therefore ſuppoſe that no man ſhould be ordain-"ed a miniſter but for ſome particular congrega-"tion, and unleſs he be tied to ſome certain pa-"riſh. Perceive they not," ſays he, "how by "this means they make it unlawful for the church "to employ men at all in converting nations? For

εν εκκλησιαστικω ταγματι· ω μη ἰδικῶς εν εκκλησια πολεως ἡ χωμης, ἡ μαρτυριω, ἡ μοναστηριω, ὁ χειροτονυμενος επικηρυττοιτο. Τους δε απολυτως χειροτονυμενους ὡρισεν ἡ ἁγια συνοδος ακυρον εχειν την τοιαυτην χειροθεσιαν, ϗ μηδαμυ δυνασθαι ισχυειν ΕΦ 'ΤΒΡΕΙ ΤΟΥ ΧΕΙΡΟΤΟΝΗΣΑΝΤΟΣ.—It is thus tranſlated by a German writer, of Lutheran principles.——"Neminem abſolute ordinari "preſbyterum vel diaconum, vel quemlibet in eccleſiaſtica ordinatione "conſtitutum, niſi manifeſte in eccleſia civitatis, ſive poſſeſſionis, aut in "martyrio, aut in monaſterio, qui ordinatur, mereatur ordinationis publi-"catæ vocabulum. Eorum vero qui abſolute ordinantur, decrevit ſancta "ſynodus vacuam haberi manus impoſitionem, et nullum ejus tale factum "valere, ad injuriam ipſius qui eum ordinavit."—To which he adds this remark, "Recte prohibet hic canon, ne quis, niſi in publico loco (qualia "erant templa, oratoria, et ædificia martyribus conſecrata) ad miniſterium "eccleſiaſticum ordinetur. Et apud nos hodie in ducatu Wurtenbergico, "ordinationes fiunt in cætu eccleſiæ." Vide Epitome Hiſtoriæ Eccleſiaſticæ. A Lucas Oſiander, D. D. 4to. Tubingæ, 1597. p. 356.

" if ſo be the church may not lawfully admit to an " eccleſiaſtical function, unleſs it tie the party ad- " mitted unto ſome particular pariſh, then ſurely a " thankleſs labour it is, whereby men ſeek the con- " verſion of infidels, who know not Chriſt, and " therefore cannot be as yet divided into their ſpe- " cial congregations and flocks." For the avoiding therefore of all confuſion in treating of this matter, he thinks there is nothing more material, than firſt —to ſeparate " exactly the nature of the miniſtry " from the uſe and exerciſe thereof. Secondly, to " know, that the only true and proper act of ordi- " nation is to inveſt men with that power, which " doth make them miniſters, by conſecrating their " perſons to God, and his ſervice, in holy things, " during term of life, whether they exerciſe that " power or no. Thirdly, that to give them a title " or charge, where to uſe their miniſtry, concern- " eth not the making, but the placing of God's mi- " niſters; therefore the laws, which concern only " their election or admiſſion to that place of charge, " are not applicable to infringe, in any way, their " ordination: And, fourthly, that as oft as any an- " cient conſtitution, law or canon is alleged concern- " ing either ordinations or elections, we forget not " to examine, whether the preſent caſe be the ſame, " which the ancient was, or elſe do contain ſome " juſt reaſon, for which it cannot admit altogether " the ſame rules, which former affairs of the church, " now altered, did then require."

Having

Having laid down theſe premiſes, and ſhewn the neceſſity of attending properly to them, in all queſtions relating to the ordination and appointment of the Chriſtian miniſtry, this learned writer draws ſuch a concluſion from them, as affords a ſufficient defence of the Scotch Epiſcopal ordinations againſt any miſapplication of that canon of the council of Chalcedon, which is now under our conſideration; "Abſolutely therefore," ſays he, "it is not true, "that any ancient canon of the church, which is, "or ought to be with us in force, doth make or- "dinations at large unlawful; and as the ſtate of "the church doth ſtand, they are moſt neceſſary. "If there be any conſcience in men, touching that "which they write or ſpeak, let them conſider as "well what the preſent condition of all things doth "now ſuffer, as what the ordinances of former ages "did appoint; as well the weight of thoſe cauſes, "for which our affairs have altered, as the reaſons, "in regard whereof, our fathers and predeceſſors "did ſometime ſtrictly and ſeverely keep that "which for us to obſerve now, is neither meet, "nor always poſſible."*

To the ſame purpoſe, we find another no leſs venerable author, the pious Biſhop Jeremy Taylor, when mentioning this very decree of the council of Chalcedon, making a diſtinction between thoſe ordinations, which for particular reaſons of prudence or

* See Hooker's *Eccleſiaſtical Polity*, Book V. p. 330, 332, 333.

or expediency, were declared to be uncanonical, and irregular, and thoſe which were always held to be null and void in their own nature.† Of the latter kind was every ordination, which was not ſanctioned by proper Epiſcopal authority in the ordainer, whereas the former were prohibited merely for the ſake of order and regularity, after it was found expedient to allot a certain portion of the church to the inſpection of every particular biſhop, aſſiſted in certain parts of his paſtoral office, by the ſubordinate clergy of his own diſtrict. But this reſtriction to a peculiar charge was not founded in any thing eſſential to the nature of the Chriſtian prieſthood: It aroſe entirely from local circumſtances, and was marked by ſuch limits of convenience as were produced by a variety of cauſes operating differently in different countries, but all uniting in the preſervation of what St. Cyprian called the "one Epiſcopate" of divine appointment, parcelled out by eccleſiaſtical authority and conſent into ſuch parts and portions, as might be ſeverally held by their reſpective biſhops, for conjunctly promoting the common cauſe of their great Lord and Maſter, the Shepherd and Biſhop of ſouls.

"Here then," as Dr. Potter,‡ another eminent divine, expreſſes himſelf on this ſubject, "we muſt "carefully diſtinguiſh between the ordination of mi-

† See Biſhop Taylor's *Epiſcopacy Aſſerted*, Sect. xxxii.

‡ See his *Diſcourſe on Church Government*, p. 452.

"miniſters, and their deſignation to particular diſ-
"tricts. For theſe are things wholly different,
"though they often went together; it being mani-
"feſt, that one may be a biſhop, or prieſt, where
"he has no authority to exerciſe his office; which
"is the caſe not only of thoſe, who are ordained to
"convert heathens, without any title to a particu-
"lar church; but all others who travel beyond the
"limits of their own diſtrict: For a prieſt who
"comes into a foreign country, where other lawful
"miniſters are ſettled, ſtill retains his ſacerdotal
"character, and yet has no authority to take upon
"him the ordinary exerciſe of his office there."

All this indeed is in perfect conformity to that part of the eſtabliſhed doctrine of the Church of England which is laid down in her ordination offices, as fully expreſſive of her ſentiments on the point now before us. Thus in the "ordering of prieſts," the candidate "receives the Holy Ghoſt, for the "office and work of a prieſt in the church of God, "committed unto him by the impoſition of hands;" and on receiving the bible from the biſhop, he gets "authority to preach the word of God, and to mi-"niſter the holy ſacraments in the congregation, "where he *ſhall be* lawfully appointed thereunto." So likewiſe in the "conſecration of biſhops," when the preſiding biſhop has ſaid—"Receive the Holy "Ghoſt, for the office and work of a biſhop in the "church of God, *now* committed unto thee, by the "impoſition of our hands, in the name of the Fa-

ther,

" ther, and of the Son, and of the Holy Ghoſt. " Amen ;"— He immediately adds—" And re- " member, that thou ſtir up the grace of God, " which is given thee, by this impoſition of our " hands ;" where the admonition plainly alludes to the χαρισμα *(chariſma)* the gift or grace, which was given to Timothy by the ſame means, and points out both the nature and deſign of it. But not a word is ſaid in all this ſolemn act of immediate " or- " dination, by laying on of hands," that has the leaſt appearance of connecting it with, or making it depend upon, what Dr. Campbell inſiſts, is abſolutely eſſential, " the ſolemn aſſignment " of the perſons ordained, to a particular charge." Yet this " form of conſecrating biſhops, which is " according to the order of the Church of En- " gland," is the very form, by which thoſe biſhops were conſecrated, from whom the preſent Scotch Epiſcopal clergy derive their orders, and who, in Dr. Campbell's eſtimation, " ſurpriſing" as the diſcovery may ſeem, were no other than " *bi- " ſhops merely nominal*," that is, aſſuming the name, but poſſeſſing none of the power or authority peculiar to biſhops.

Let us then examine a little more particularly how this matter ſtands, and conſider the pecular ſituation of the biſhops who were ejected at the Revolution, and of thoſe who were their immediate ſucceſſors in the Epiſcopal office, together with the motives which influenced their conduct in providing for

for that ſucceſſion: From all this it will appear what a ſtrange miſrepreſentation Dr. Campbell has given of the whole affair, as unworthy of his character, as it is unjuſt to thoſe, whom he has thus endeavoured, but we hope, vainly endeavoured, to expoſe in the moſt ridiculous and contemptible light. That the prelates of Scotland, before their *legal* ejection took place in conſequence of the Revolution, were *true* and *lawful biſhops*, in every ſenſe which theſe terms can bear, he has not attempted to deny; nor indeed has he deigned to take the leaſt notice of the cauſe or manner of their ejection, whence it proceeded, or how it was conducted. The fact however is certain; and the only point in queſtion is, what theſe biſhops became, after they were thus legally deprived of their ſees, their revenues, and all kind of temporal juriſdiction. We have already ſeen our Lecturer laying it down, as "a thing ſo "plain, that one is almoſt aſhamed to attempt to "illuſtrate it, that as in fact a man ceaſes to be a "huſband, the moment that he ceaſes to have a "wife, and is no longer a ſhepherd than he has the "care of ſheep, ſo in the only proper and original "import of the words, a biſhop continues a biſhop, "only whilſt he continues to have people under his "ſpiritual care." Plain however as all this appears, we are at ſome loſs to know, what is here meant by a "biſhop's having people *under his ſpiritual* "*care*:" Not that there is any ambiguity in the words themſelves, but becauſe we often find Dr.

Campbell putting a very different ſenſe on the powers and *cares* of biſhops, from that, in which we think the church has always underſtood them. Yet we may ſurely take it for granted, from his own conceſſion, that the ejected Scotch biſhops *once* had people under their ſpiritual care; and this being acknowledged, we may alſo take the liberty of aſking two ſimple queſtions, on which may be ſaid to turn the main hinge of the argument between Dr. Campbell and us. One of theſe queſtions is—By what means were thoſe biſhops inveſted with this ſpiritual care; or from what ſource did they derive their right to it? Our Profeſſor could not ſay, what no true preſbyterian, indeed no true Chriſtian, will ſay, that they derived it from the ſtate, which never pretended either to exerciſe or claim any power of "miniſtering either of God's word or ſacra-"ments," or of conveying any thing whatever, which may truly be called *ſpiritual*. And if the caſe be really ſo, the next queſtion is—Did the ejection of theſe biſhops by the civil power deprive them of any purely *ſpiritual* right, which they had poſſeſſed before, and had been put in poſſeſſion of, by eccleſiaſtical power only? This queſtion, we hope, will alſo be anſwered in the negative: or had there been any doubt about it in the minds of Dr. Campbell's pupils, they might have been referred for a ſolution of to it a divine of the Church of England, the learned Dr. Prideaux, author of the "*Connection of the Old and* "*New Teſtament*," which their Profeſſor in his firſt

Lecture

Lecture had called an "excellent work, and earneſtly "recommended to their peruſal;" and in which they would have found the following account of the Chriſtian prieſthood, as, in this reſpect, ſimilar to the Jewiſh:

"For to inſtance in Epiſcopacy, the firſt order of "it, beſides the eccleſiaſtical office, which is deriv- "ed from Chriſt alone, it hath in Chriſtian ſtates "annexed to it (as with us) the temporal benefice "(that is the revenues of the biſhoprick) and ſome "branches of the temporal authority, as the pro- "bat of wills, cauſes of tithes, cauſes of defama- "tion, &c. All which latter moſt certainly is held "under the temporal ſtate, but not the former.— "Were this diſtinction duly conſidered, it would "put an end to thoſe Eraſtian notions, which now "ſo much prevail among us. For the want of this "is the true cauſe, that many obſerving ſome bran- "ches of the Epiſcopal authority to be from the "ſtate, wrongfully from hence infer, that the reſt "is ſo too; whereas, would they duly examine the "matter, they would find, that beſides the tempo- "ral power and temporal revenues, with which bi- "ſhops are inveſted, there is alſo an eccleſiaſtical "or ſpiritual power, which is derived from none "other than *Chriſt alone*. And the ſame diſtinc- "tion may alſo ſerve to quaſh another controverſy, "which was much agitated among us, in the reign "of his late Majeſty King William the third, "about the act which deprived the biſhops, who

" would not take the oaths to that king. For the con-
" teſt then was, that an act of Parliament could not
" deprive a biſhop. This we acknowledge to be true in
" reſpect of the ſpiritual office, but not in reſpect of
" the benefice, and other temporal advantages and
" powers annexed thereto. For theſe every biſhop
" receiveth from the ſtate, and the ſtate can again
" deprive any biſhop of them on a juſt cauſe. And
" this was all that was done by the ſaid act. For
" the biſhops that were then deprived by it, had ſtill
" their Epiſcopal office left entire to them; they
" being as much biſhops of the church univerſal
" after their deprivation, as they were before."†

Such is the clear and diſtinct account which Dr. Prideaux gives of this matter; and it ſhould be remembered, that the caſe to which he alludes, of the deprived biſhops in England, was of a much more perplexed and intricate nature, than that of their brethren in Scotland; the former leading to an unhappy ſeparation of one part of an Epiſcopal church from another, whilſt the latter was an overturning of the whole eſtabliſhed Epiſcopacy at once, and obliged the Scotch Epiſcopalians of that day to defend their cauſe, as it has been defended ever ſince, on thoſe general principles, by which their eccleſiaſtic polity was ſupported in the firſt and pureſt ages of Chriſtianity. This was the apology made for us in the year 1792, when that diſtinguiſhed prelate, Dr. Horſley,

† *Connection of the Old and New Teſtament*, part II. book 3. p. 161.

Horſley, then biſhop of St. David's, now of St. Aſaph, ſtood up to plead our cauſe in the great council of the nation, with a ſtrength of argument, and dignity of mind, which did him equal honour as a biſhop of the church, and a peer of the realm. "Theſe Epiſcopalians," ſaid his Lordſhip, "take "a diſtinction, and it is a juſt diſtinction, between "a purely ſpiritual, and a political Epiſcopacy. A "political Epiſcopacy belongs to an eſtabliſhed "church, and has no exiſtence out of an eſtabliſh- "ment. This ſort of Epiſcopacy was neceſſarily un- "known in the world before the time of Conſtan- "tine. But in all the preceding ages, there was "a pure ſpiritual Epiſcopacy, an order of men ſet "apart to inſpect and manage the ſpiritual affairs of "the church, as a ſociety in itſelf totally unconnec- "ted with civil government. Now, theſe Scotch "Epiſcopalians think, that when their church was "caſt off by the ſtate at the Revolution, their "church in this diſcarded, divided ſtate, reverted to "that which had been the condition of every church "in Chriſtendom, before the eſtabliſhment of "Chriſtianity in the Roman Empire by Conſtantine "the Great; that loſing all their political capacity, "they retained however the authority of the pure "ſpiritual Epiſcopacy within the church itſelf.— "That is the ſort of Epiſcopacy to which they now "pretend, and I, as a churchman, have ſome re- "ſpect for that pretenſion."†

On

† See a *Narrative of the Proceedings* relating to an act which was paſſed

On theſe principles therefore, founded in the very nature and conſtitution of the Chriſtian church, we may ſafely ſay, that the biſhops of Scotland, ejected at the Revolution, continued to be as much biſhops in the pure eccleſiaſtical ſenſe of the word, after, as they had been before, their ejection; and were ſo, even on Dr Campbell's reſtricting plan, when ſupported by all his alluſions to father and huſband, ſovereign and ſhepherd, ſince it is a certain fact, that—notwithſtanding the parliamentary abolition of prelacy, great numbers both of clergy and laity, or as the Doctor would rather have called them—preſbyters and people, adhered to the deprived biſhops, and acknowledged themſelves to be ſtill "under "their ſpiritual care." And was this "ſpiritual care" of the Scotch church to ceaſe entirely at the death of theſe biſhops? Or, becauſe our profeſſor will not allow that the apoſtles could have ſucceſſors, on account of the extraordinary powers, with which theſe apoſtles were inveſted, was there any thing ſo peculiar in the character of biſhops, preciſely ſuch as we have ſhewn the biſhops of the three firſt centuries to have been, that they could not have others to ſucceed them in their ſpiritual charge, or uſe the ſame means for preſerving that ſucceſſion, as had been uſed for the ſame purpoſe in every age and under every ſtate or condition of the Chriſtian church?

But

in 1792, for granting relief to paſtors, miniſters, and lay perſons of the Epiſcopal communion in Scotland. Printed at Aberdeen, 1792.

But, ſays our lecturer, "Even their own writers "acknowledge, that immediately after the death of "Doctor Roſs, biſhop of Edinburgh, the laſt of theſe "ordained before the Revolution, there were no lo-"cal biſhops in Scotland, not one appointed to any "dioceſe, or having the inſpection of any people, "or ſpiritual juriſdiction over any diſtrict." And ſuppoſing this to have been the caſe, we ſhall be able to ſhew how eaſily it may be accounted for, and what regular ſteps were taken for having again local biſhops, appointed to their ſeveral dioceſes or diſtricts, as ſoon as circumſtances would permit.—Even our adverſary acknowledges, that at the period he mentions, "there were biſhops in Scotland, "who had been ordained at large, ſome by Biſhop "Roſs, others by ſome of the Scotch biſhops, who "after the Revolution had retired to England."* And from what has been already ſaid on the nature of ordination and Epiſcopal conſecration, it is evident, that theſe were real, duly conſecrated biſhops, poſſeſſed of the power of conſecrating others, and of taking the charge of any dioceſe or diſtrict, that might be committed to their inſpection.

It

* This ſeems to be very inaccurately ſtated, as none of the ejected biſhops performed any conſecration in England, and only one Scotch biſhop was conſecrated there, as may be ſeen in the Appendix No. I. from which it will alſo appear, that though Dr. Campbell ſpeaks only of the biſhop of Edinburgh as the ordainer, yet the firſt conſecration in Scotland after the Revolution, was performed by the archbiſhop of Glaſgow, and biſhop of Dunblane, in conjunction with the biſhop of Edinburgh, and every conſecration ſince has been performed by the canonical number of biſhops.

It is allowed, even by Dr. Campbell, "that thoſe "men who came under the hands of Biſhop Roſs, "had been regularly admitted miniſters or preſby- "ters in particular congregations before the Revo- "lution;" and it is equally certain, that they had flocks, perhaps but "little flocks," yet not deſpicable on that account, which ſtill continued under their ſpiritual care, and according to our Profeſſor's deſcription of the primitive practice, "could aſſem- "ble with their ſeveral paſtors in one houſe, for "the purpoſes of public worſhip:" And if it were true, as he ſays, that for many years after the introduction of Epiſcopacy into the church, a biſhop's paſtoral charge did not extend beyond a ſingle congregation, then would it neceſſarily follow on his principles, that theſe Scotch paſtors, when promoted to the Epiſcopal order by a ſolemn and regular conſecration, became not only primitive biſhops, but in his opinion perhaps the only primitive biſhops, who were then to be found in Britain, or any other country. They were certainly "parochial biſhops" even in Dr. Campbell's view of their character; and we know not what good reaſon he could have aſſigned, why their parochial charge, however ſmall, might not have been called their dioceſe, or might not have ſwelled to ſuch an extent, by the addition of neighbouring congregations, as to become a dioceſe, even in the modern ſenſe of the word. It is of no conſequence, that an unprecedented ſcheme was afterwards ſet on foot, for committing the whole go-

government of the Scotch Epiſcopal Church to a college of biſhops, who were to act in common, without any of them being appointed to the charge of a particular diſtrict: And it is now as little worthy of notice, that in oppoſition to ſuch a fanciful ſyſtem of eccleſiaſtic polity, the defenders of dioceſan Epiſcopacy thought proper to diſtinguiſh the members of this college by the title of "Utopian "biſhops." All that we have occaſion to obſerve reſpecting a controverſy, which was ſoon brought to an end, is merely this, and it muſt have been well known to Dr. Campbell, that none of the writers, from whom he borrowed the denomination, which he has ſo deriſively applied, ever expreſſed the leaſt doubt of the college biſhops, as they were called, having been duly and regularly conſecrated, and thereby inveſted with full powers for conveying to others the ſame gift or grace which themſelves had received by impoſition of hands, for the purpoſe of preſerving, through that dangerous and diſtreſsful period, a regular Epiſcopal ſucceſſion in the church to which they belonged.

This indeed appears to have been the principal deſign of all the conſecrations, which took place in Scotland from the Revolution in 1688, to the death of the laſt ſurvivor of the ejected biſhops, which happened in 1720. It was not till the number of theſe prelates was reduced to five, and ſome of theſe alſo advanced in years, that they ſaw the neceſſity of making ſome proviſion for continuing the Epiſcopal

ſucceſſion, and thereby preſerving their national church from being again obliged, as ſhe had been within their own memory, to have recourſe to another quarter for a regular and valid Epiſcopacy.—Something of this kind is always alluded to, in the deeds or inſtruments of their conſecration, ſigned and ſealed in the uſual manner:* And after the firſt conſecration was performed by the archbiſhop of Glaſgow, and other two of the deprived prelates, we find, on every ſubſequent ſolemnity of the ſame kind, ſome of the new biſhops aſſiſting the old, as long as any of them remained, and afterwards acting in their own names, and by their own powers, as prudence or neceſſity dictated. At the ſame time, many conſiderations might preſent themſelves to ſhew the propriety of what was propoſed, and cordially agreed to on both ſides; that during the life of any of the old biſhops, the government of the church ſhould remain entirely in their hands, whilſt thoſe whom they had conſecrated ſhould, all that time, be veſted with no diocеſan power, nor have the inſpection of any particular diſtrict, but merely aſſiſt the others in keeping up the Epiſcopal order, and managing matters for the general good of the church.

Such was the plan of procedure, ſuggeſted by the neceſſity of the times, and recommended no doubt by various circumſtances, as moſt likely to an-

* See copies of them in the Appendix, No. II.

anſwer the purpoſe, for which it was adopted.—And however unſuitable and improper it may now appear to us, before we can form any juſt or candid judgment of the motives which gave riſe to it, we ſhall find it neceſſary to look back a little to the ſtate of things at that period, and conſider what might be the ſentiments and feelings of the biſhops and clergy of the lately eſtabliſhed church, whom the Revolution had deprived of their livings and many valuable privileges, had reduced to the moſt abject poverty and pitiable diſtreſs, and thereby thrown into a ſtate of dependence on the hopes of that family for the ſupport of whoſe intereſts they had ſuffered this deprivation, and all theſe accumulated hardſhips. It is painful, even at this diſtance of time, to reflect on the violent and barbarous manner, in which theſe unhappy ſufferers were driven from their former poſſeſſions. The remembrance of ſuch ſtrange and unexpected ſeverity was not likely to be ſoon effaced, and ſome of the political meaſures of thoſe times were but ill adapted to conciliate the minds of perſons, who had ſo much cauſe, as they thought, for being diſaffected to the eſtabliſhed government. Hence it was, that the ſhattered remains of the old national church came to be conſidered as a ſociety kept together for no other purpoſe, than to ſerve the intereſts and ſupport the pretenſions of the exiled family. On ſome of the principal friends of that family, many of the perſecuted clergy had been obliged to depend for

protection and ſupport, and in conſequence of that dependence, had been much influenced by the wiſhes and opinions of their patrons. It may alſo be ſuppoſed, that ſome of them would retain as much of the prevailing opinion, reſpecting the neceſſary connection between the mitre and the crown, as might lead them to ſuppoſe, that the church could not poſſibly ſubſiſt, without admitting the ſame interpoſition of regal authority in the nomination of its biſhops, to which they had been accuſtomed in the times of conſtitutional and legal Epiſcopacy.

Viewing things in this light, and encouraged, perhaps obliged to take ſuch meaſures as were moſt agreeable to thoſe perſons of rank and influence on whom they depended, a part, though but an inconſiderable part of the Scotch Epiſcopal clergy, contrived a new ſcheme for managing the government of their church, till it ſhould be ſeen, whether there was any probability, as they perhaps might be led to hope, from their remembrance of what had formerly happened, of recovering her ancient privileges. The plan propoſed, of which we have already taken ſome notice, was ſhortly this;—that after the death of the biſhop of Edinburgh (who, as we have ſeen, ſurvived the other ejected prelates till the year 1720) all the biſhops who had been conſecrated ſince the Revolution, and were then alive, ſhould be formed into an Epiſcopal college, for the general purpoſe of preſerving a ſucceſſion of biſhops, and ordaining inferior clergy, but without pretending

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ing to local juriſdiction, or the charge of any particular diſtrict, which, as they could not obtain with the formal ſanction of government, they thought it better to decline, out of reſpect to the ſuffering ſituation of the perſon, whom they acknowledged as their king. The ſcheme accordingly was no ſooner propoſed, than it received his approbation, and on this plan a few promotions ſoon after took place, in conſequence of recommendations from the exiled prince. But notwithſtanding this ſhadow of ſupport to the collegiate ſcheme of church government, and however proper or reſpectful to the unfortunate houſe of Stuart, it might have appeared in the eyes of a few individuals, it was far from being acceptable to the clergy in general, or giving any ſatisfaction to the great body of the laity who adhered to the communion of the Scotch Epiſcopal Church. They longed for the revival of dioceſan Epiſcopacy, as that form of church government, to which they had always been accuſtomed, and which they knew to be moſt conformable to the primitive model. They ſaw no neceſſity for confounding the things of God with the things of Cæſar; and ſince it was an undoubted fact, that the adventitious privileges granted by the ſtate, had laid the foundation of the grateful conceſſions made by the Chriſtian church, they conſidered that part of it, to which they belonged, being now deſtitute of all ſecular ſupport or encouragement from the ſtate, as at full liberty to betake itſelf to its own intrinſic powers, and make what

what proviſion was neceſſary for the ſucceſſion and continuance of its ſacred orders. There could be no occaſion for aſking a licence from the crown for the election of biſhops, who were not to be diſtinguiſhed by any mark of the royal favour, nor to enjoy any peculiar benefit for the ſupport of their profeſſion. They might ſurely be promoted now, as they had been of old, before Chriſtianity became a religion eſtabliſhed by law: And where no interpoſition of royal authority, no interference of the ſtate was to be expected, as the church was left at liberty to exerciſe thoſe powers communicated by her divine Founder for preſerving her in exiſtence, ſo whilſt this was done in a quiet and becoming manner, there was no reaſon to fear that government would be offended.

Theſe were the principles on which the conſtitution of our church was ſettled, as ſoon as it recovered from the ſhock, which was neceſſarily occaſioned by the violent and abrupt termination of its connection with the ſtate. And if ſome of our writers, whom Dr. Campbell calls the "warmeſt partizans "of our ſect, have not ſcrupled to own, that at "the death of the biſhop of Edinburgh in 1720, all "the dioceſes in Scotland were become vacant,"— yet it can never be ſuppoſed, that theſe writers believed the whole Epiſcopal Church in Scotland to have become ſo far vacant likewiſe, as to have no biſhops in it capable of being elected to take the charge of its ſeveral diſtricts, or of conſecrating others

others, that might be elected for that purpose.—This was a sort of vacancy, which none of our writers ever did, or could acknowledge; because they all knew well, that when that event happened, which occasioned this "diocesan vacancy," there were no fewer than six of those bishops alive, who had been consecrated since the Revolution, and whom they always owned to be real *bishops*, in the true and primitive sense of the word. And they knew likewise, that in less than two months after the death of the bishop of Edinburgh, the presbyters of that diocese, which had once been legally and constitutionally under his inspection, unanimously elected one of the above mentioned six bishops to be their diocesan, and not long after, the presbyters of Angus elected another of them, and those of Aberdeen a third,* for the same Episcopal charge of these several districts. It can hardly be supposed, that all these presbyters, who had been bred for the ministry, and regularly ordained in an Episcopal church, would be so unacquainted with ecclesiastical history, and the canons of ancient councils, as to make choice of persons for their bishops, who by being ordained at large, might have assumed the name, but had no just right to the character of bishops, and to whose first ordination as presbyters, "their farcical consecration," as Dr. Campbell thought proper to call it, "by Doctor

* See Skinner's *Ecclesiastical History of Scotland*, Vol. II. p. 628, 629, 630.

"Doctor Roſs and others, added nothing at all." Is it to be imagined, that ſo many reſpectable and experienced clergymen would have joined in countenancing and abetting ſuch a ridiculous, we may ſay even impious farce, or have ſuffered the government of their church, and the management of its affairs, to fall into the hands of perſons, who had obtained their promotion by ſuch irregular and unjuſtifiable means? Yet no remonſtrance appeared againſt it; nothing indeed was ſeen but a general approbation of the meaſure which had thus reſtored the true dioceſan Epiſcopacy; and a few years after, the whole Epiſcopal church in Scotland was ſettled on the ſame right and orderly plan, and certain regulations adopted, which have continued to be the ſtandard of its diſcipline to this day.†

We have been obliged to be thus particular in our detail of facts, as the beſt way of repelling that ſtrange, unexpected attack, which has lately been made on the validity of our Epiſcopal orders, and which, we have ſeen, has nothing to ſupport it, but the novelty of the arguments by which it is maintained, and the

† Agreeably to theſe regulations, every biſhop is elected by the whole body of clergy, within the dioceſe or diſtrict, over which he is to preſide, and they meet for ſuch election, in virtue of a mandate ſigned by at leaſt a majority of the biſhops. When the election is over, the iſſue of it is reported by the Dean of the dioceſe to the *Primus*, or ſenior biſhop, who communicates it to his colleagues, and they jointly appoint a day and place for the conſecration of the perſon elected, which is always performed by three biſhops at leaſt, in a public chapel, and according to the ordinal of the Church of England.

the peremptory manner in which they are brought forward. If the refutation of them required any addition to that clear, ſatisfactory evidence, which has been already produced, we might eaſily find it in the writings of ſome of the moſt learned and diſtinguiſhed divines of the Church of England, who have afforded moſt abundant teſtimony in favour of ſuch a ſound and primitive Epiſcopacy, as that which ſtill ſubſiſts in Scotland. And when this point came to be debated in the upper houſe of Parliament, and a diſcuſſion took place on the nature of our Epiſcopal ſucceſſion as far back as the year 1748, the whole Engliſh bench unanimouſly oppoſed the paſſing of an act, which ſeemed to infringe the validity of our orders, and ſome of them argued againſt it in the ſtrongeſt terms, particularly the learned and pious Dr. Secker, then biſhop of Oxford, and afterwards archbiſhop of Canterbury, who in his ſpeech on that occaſion, obſerved, that "to preſerve the "Epiſcopal church of Scotland, the biſhops, who "were outed of their temporalities at the Revo-"lution, not only conferred orders, but conſe-"crated biſhops in the room of thoſe that died; for "ſurely," ſaid he, "the Epiſcopal party in Scot-"land, have as much a right and a power to both "the one, and the other, as the primitive Chriſti-"ans had, before their religion came to be the "eſtabliſhed religion in any country, and if they "would profeſs and practiſe the ſame ſubmiſſion to

" the civil government, I ſhould think them equal-
" ly intitled to protection and indulgence."†

Another more recent occurrence was the means of procuring a ſimilar acknowledgment in favour of our Epiſcopacy from that branch of the Church of England, which was long cheriſhed in the Britiſh plantations of North America, but could never obtain, till it was torn from the parent ſtock, that which would have given it additional life and vigour, a regular and reſident Epiſcopate. In an excellent diſcourſe on this ſubject, preached in Virginia, in the year 1771, the author makes this introductory remark,—" It was, (I believe) about the middle of
" the laſt century, that our want of biſhops was
" ſenſibly felt and lamented, and that applications
" for remedying the evil, were made to the throne.
" Theſe applications were thought ſo reaſonable,
" that under Charles the Second, a patent was ac-
" tually made out for appointing a biſhop of Virgi-
" nia. By ſome fatality or other (ſuch as ſeems for
" ever to have purſued all the good meaſures of the
" monarchs of that unfortunate family) the patent
" was not ſigned when the king died; and from
" that time to this, all exertions for the attainment
" of this deſirable object, though they have never
" wholly ceaſed, have been as languid, as the op-
" poſition to them has been vehement. Never be-
" fore in any period of our hiſtory, or in any part of the

* See the *Scots Magazine* for 1748, p. 589, 590.

"the empire, was a meaſure ſo harmleſs, ſo neceſſary, "and ſo ſalutary, reſiſted and defeated on grounds "ſo frivolous, ſo unwiſe, and ſo unjuſt." Our author then proceeds to mention, and anſwer very fully all the objections, which had been made to this wiſe and ſalutary meaſure, and in an appendix which he ſubjoined to this diſcourſe, when it was publiſhed with ſome others in the year 1797, he concludes with theſe very juſt and pertinent obſervations—

"That the American oppoſition to Epiſcopacy "was at all connected with that ſtill more ſerious "one, ſo ſoon afterwards ſet up againſt civil govern- "ment, was not indeed generally apparent at the "time, but it is now indiſputable, as it alſo is, that "the former contributed not a little to render the "latter ſucceſsful. The Anti-Epiſcopalians carried "their point with an high hand, which is no other- "wiſe to be accounted for, than that the party, in "perfect union with their fellow labourers in the "Britiſh parliament, were in the habit of oppoſing "every meaſure that ſeemed likely to ſtrengthen "the hands of government. That the object, which "in this inſtance was oppoſed, was either in itſelf "really dangerous, or intended to be ſo, will not "now be pretended by any one: For hardly was "the independence of the colonies gained, before "an Epiſcopate was applied for and obtained;" †

† See "*A View of the Cauſes and Conſequences of the American Revolution*

An Epiſcopate, in every reſpect ſimilar to that, which had often and earneſtly been requeſted by the Engliſh clergy in America, that is, biſhops duly authorized to perform the original duties of their office, to ordain and govern the clergy, and adminiſter the ſacred rite of confirmation, but without any temporal power or preferment, and poſſeſſed of no other authority, than that which is derived from the church and not from the ſtate, being of a purely ſpiritual and eccleſiaſtical nature.

This was the Epiſcopacy which was firſt communicated to the American church in the ſtate of Connecticut, in the perſon of Dr. Samuel Seabury, one of the miſſionaries from the *Society for propagating the goſpel in foreign parts*, and a ſuffering Loyaliſt during the American war, who having brought with him the moſt ample atteſtations of his character and qualifications, both from the clergy of Connecticut, and thoſe of the neighbouring ſtate of New York, was conſecrated by the biſhops in Scotland in the year 1784, and ſome years after joined with, and aſſiſted the biſhops who received conſecration at Lambeth, in giving a biſhop to the proteſtant Epiſcopal church in the ſtate of Maryland, and in other buſineſs that came

" in thirteen Diſcourſes, preached in North America, between the years " 1763 and 1775—with an hiſtorical preface, by Jonathan Boucher, A. M. " and F. A. S.—Vicar of Epſom in the county of Surry. London, 1797." A work which does equal credit to its author, by the ſoundneſs of the principles which it inculcates, both in religion and politics, and by the manner in which they are enforced, from the authority of divine revelation.

came before what is called the Houſe of Biſhops in America.† This happy coalition, in forming and eſtabliſhing the conſtitution of the church in the United American ſtates, was juſtly conſidered by thoſe who had a hand in promoting it, as the beſt means of uniting them alſo in doctrine, diſcipline and worſhip, whilſt it exhibits that becoming deſire, and reſolution to maintain a Chriſtian fellowſhip and communion with the Epiſcopal Church in this country, which muſt ever be regarded as a public acknowledgement on their part, of the validity of our orders, and the regularity of that Epiſcopal ſucceſſion, from which they are derived.

On this point therefore, we preſume, it would be ſuperfluous to add any thing more to that abundant evidence, which has been already produced, and which, we would hope, muſt be conſidered as perfectly ſufficient to ſhew, how little ground Dr. Campbell had for making uſe of ſuch a contemptuous and vilifying compariſon, as that which he laid before his pu-

† This appears from a "*Journal of the Proceedings of the Biſhops, Clergy, and Laity of the Proteſtant Epiſcopal church in the United States of America, in a convention held in the city of New York, in September* 1792." In which journal it is mentioned, that Biſhop Seabury preached by appointment at the opening of the Convention, and afterwards aſſiſted Biſhops Provooſt, White, and Madiſon, in the conſecration of Dr. Clagget, as biſhop of the church in Maryland. "In 1793, Biſhop Seabury publiſhed at New York, "two volumes of diſcourſes, which are ſuch as might have brought credit to "any prelate, in any age, and in any country." He died in February 1796, and for a character of him, ſee Mr. Boucher's work, mentioned in the preceding note, p. 556, and alſo the obituary of the Gentleman's Magazine for May 1797, p. 442.

pupils, in the following paſſage of his eleventh Lecture.† "Let no true ſon of our church be offend-
"ed, that I acknowledge our nonjurors to have a
"*ſort* of preſbyterian ordination;" (alluding to what he had ſaid juſt before, of the preſent Scotch Epiſcopal clergy having their ordination ſolely from preſbyters) "for I would by no means be underſtood as
"equalizing theirs to that which obtains with us.
"Whoever is ordained amongſt us, is ordained a
"biſhop by a claſs of biſhops. It is true, we nei-
"ther aſſume the titles, nor enjoy the revenues, of
"the dignified clergy, ſo denominated in other
"countries; but we are not the leſs biſhops in eve-
"ry thing eſſential, for being more conformable to
"the apoſtolic and primitive model, when every
"biſhop had but one pariſh, one congregation, one
"church or place of common worſhip, one altar or
"communion table, and was perhaps as poor as
"any of us. Whereas the ordination of our non-
"jurors proceeds from preſbyters in their own (that
"is, in the worſt) ſenſe of the word, men to whom
"a part only of the miniſterial powers was com-
"mitted, and from whom particularly was with-
"held the right of tranſmitting orders to others.
"When we ſay that our orders are from preſbyters,
"we do not uſe the term in their acceptation, but
"in that, wherein we find it uſed by Luke, in the
"Acts of the apoſtles, by Paul in his epiſtles, and (if

† Vol. I. p. 356.

"(if the name of fathers be thought to add any "weight) by the pureſt and earlieſt fathers, Cle- "mens Romanus, Polycarp and others, preſbyters "in ſhort, whom the Holy Ghoſt has made biſhops "of the flock. But when we ſay, their orders are "from preſbyters, we uſe the word not in the apoſ- "tolical, but in the more recent ſenſe, for a ſort "of ſubordinate miniſters, who are not authorized "to ordain, and who, on Dr. Hammond's hypo- "theſis, as well as ours, were not originally in the "church."

On a calm, candid, and attentive peruſal of the foregoing paſſage, we can hardly refrain from aſking even after the manner, which ſome perhaps will not think over-polite, of one of the reviewers of theſe lectures—"Is this the language and reaſoning of "Dr. Campbell, the juſtly celebrated author of "the *Diſſertation on Miracles*, and of the valuable "work entitled *The Philoſophy of Rhetoric?* So ſays "the editor, and we dare not contradict him; but "it is ſuch reaſoning as would diſgrace a ſchool-boy "who had ever looked into a treatiſe of logic."† Let us examine it a little, with all the impartiality which can be expected from perſons, whoſe right to the true clerical character is held forth by it in, what muſt appear to them, the moſt pitiful and degrading light. Had it even been acknowledged, that they had real, genuine, preſbyterian ordination, perhaps

† See *Anti-Jacobin Review* for July 1801, p. 246.

perhaps they would not have thought themſelves very highly complimented; but to bring them down to ſomething, diminutively repreſented as only a *ſort* of preſbyterian ordination, is truly humiliating, and would require much more ſtrength of argument than Dr. Campbell has thought fit to produce for effecting ſuch a bold depreſſion of our Epiſcopal orders. Endeavouring to ſhew the ſuperior authority of the orders of preſbyterians, he indeed affirms, but affirmation is not proof, "that whoever is ordained "amongſt them is ordained a biſhop by a claſs of "biſhops." If then there be any regard due to ſucceſſion at all, may it not be aſked, what claſs of biſhops ordained Biſhop Calvin at Geneva, or Biſhop Knox in Scotland? The former, as far as appears from his hiſtory, never had ordination of any kind, though few biſhops ever aſſumed more of the Epiſcopal power than he did; and the latter, if he received any orders at all, which ſeems to be very uncertain, yet could only have been ordained a preſbyter, or one of thoſe to whom, even by our Profeſſor's own account, "a part only of the miniſterial "powers was committed, and from whom was par-"ticularly withheld the right of tranſmitting orders "to others." How then could he or any of the claſs of preſbyters at the Reformation, take upon them to tranſmit to others what themſelves had not received, or pretend to exerciſe a right, which had been always, by divine inſtitution, withheld from the office to which they had been appointed?

Were

Were it however to be granted, in contradiction to the cleareſt evidence of ſcripture and antiquity, that biſhops and preſbyters being originally of the ſame order, no diſtinction ought ever to have been made between them, nor any excluſive powers aſſigned to the one, more than to the other; yet as Dr. Campbell allows, that "thoſe men, who came "under the hands of Biſhop Roſs had been *regularly* "admitted miniſters or *preſbyters*, before the Revo- "lution, and that the orders of the preſent Scotch "Epiſcopal Clergy are derived from theſe preſby- "ters," we may ſubmit to the judgement of any unprejudiced perſon, whether the ordination of thoſe clergy be not in every reſpect as valid as that of any other body of men who derive their orders only from preſbyters, and much more ſo than that which can be traced to no ſource of eccleſiaſtical power at all, but owes its origin ſolely to the appointment of the people, or the authority of the civil magiſtrate. In a caſe ſo plain, and where the premiſes are ſo clear, it might have been thought, that the concluſion would be equally obvious, and that no "true ſon" of a preſbyterian church, would ever have objected to *any ſort* of, what is really, preſbyterian ordination, or made any difference between the powers of thoſe preſbyters, who were ſurely all alike ſubordinate miniſters as well before, as at the time of the Reformation; and who could not ſince have acquired a right to change the inherent nature of their powers, or to make themſelves a different order from what they were origi-

nally intended to be. Yet Dr. Campbell has found out a diſtinction between our acceptation of the word "preſbyters," which he calls not only a "more "recent," but the "worſt ſenſe" of it, and the "apoſtolical," which is no doubt the beſt ſenſe in which he uſes it; as if the difference between his ſenſe of the word and ours, could make any difference in the nature of the office, or render it better to him and worſe to us, according to the ſenſe in which it is taken. This ſeems to be juſt the ſame as adopting the popular argument of the Romiſh doctors in recommending their tranſubſtantiation, "credе quod habes, et habes," believe that you have, and you have it. Let a man but believe, that he poſſeſſes any office, or that the office which he poſſeſſes, has particular powers aſſigned to it, and nothing more is neceſſary to put him in poſſeſſion either of the one or the other. The abſurdity here is the ſame, as if a ſubaltern in the army ſhould take the command of the regiment, becauſe he believes himſelf to be as much an officer as his colonel, or a juſtice of the peace aſſume the powers of the Lord High Chancellor, becauſe they are both judges.

When Dr. Campbell preſumed that his orders were *better* than thoſe of the Scotch Epiſcopal clergy, becauſe theirs were only from preſbyters, as "a ſort of ſubordinate miniſters who are not autho-"rized to ordain," whereas his were from "preſ-"byters in the acceptation uſed by Luke, by Paul, "by Clemens Romanus, Polycarp, and others of the

"the pureſt and earlieſt fathers; preſbyters in ſhort "whom the Holy Ghoſt had made biſhops of the "flock;"* all this amounts to nothing more than bare, bold preſumption, without the leaſt appearance of proof. He could not but know, that we never pretended to deny the power of the Holy Ghoſt to make biſhops of the flock, not only of preſbyters, but even of deacons and laymen too, if he was pleaſed ſo to do. This however, we are ſure, was never done in the ordinary way, but by a more certain and evident mode of appointment, than any inward "conſciouſneſs," or mere effect of fancy, which yet appears to be all that our Profeſſor had to ſupport him, when he thus attacked the pious and learned Dodwell.†—"I have ſtronger evidence, "that you have no miſſion, than all your traditions "and antiquities, and catalogues will ever be able "to ſurmount." And what is this evidence, which muſt be ſtrong indeed, to ſet aſide all theſe means of aſcertaining a divine miſſion, which have been ſo long and generally received? We have all that is brought forward againſt them in what immediately follows —"For if he, whom God ſendeth, ſpeaketh the "words of God (and this is a teſt which Chriſt "himſelf hath given us) he who contradicteth God's "words is not ſent by him." And by this rule it is, that all the pretenders to "miſſion," even the wildeſt of our modern miſſionaries, endeavour to

* Vol. I. p. 356, 357. † Vol. I. p. 91.

juſtify their pretenſions on the ground of their "ſpeak-
" ing the words of God," of which they, no doubt, think themſelves the beſt judges. On this ground too, our learned Profeſſor might have ſaved himſelf a great deal of the trouble he took in ſeeking for other arguments to run down the orders of the Scotch Epiſcopal clergy, ſince all he had to do was barely to affirm, that they "contradict God's words," —therefore they have no miſſion. It was likewiſe quite unneceſſary, in arguing againſt the pretenſions of theſe clergy, that he ſhould take any peculiar merit to himſelf and his brethren, on account of their " not aſſuming the titles nor enjoying the revenues " of the dignified clergy, ſo denominated in other " countries, although they are not the leſs biſhops " in every thing eſſential, for being more conform-
" able to the apoſtolical and primitive model," ſince he knew very well that the Scotch Epiſcopal clergy were as deſtitute of titles or revenues as he could pretend to be; and however he might have wiſhed to ſneer at the " dignified clergy in other coun-
" tries," yet when he condeſcended to compare his own church with " our ſect," the only queſtion was, which of theſe two was moſt " conformable " to the apoſtolical and primitive model?" It is by this conformity that we think ourſelves at preſent peculiarly diſtinguiſhed, in all the inſtances of unity which he has mentioned, as they were underſtood in the language, and explained by the practice of the truly apoſtolical church. And if his compara-
tive

tive "poverty" be any juſt mark of "conformity "to the primitive model," it will not be eaſy to deny the preference in this reſpect to the preſent Scotch Epiſcopal church, of whoſe miniſters it may not improperly be ſaid, in the language of an apoſtle, that they are "as poor, yet making many rich, as having "nothing," that can be called temporal, and ſettled revenue, "yet poſſeſſing all things" that pertain to ſpiritual or Chriſtian edification.†

But there is ſtill ſomething farther to be ſaid in ſupport of the validity of the Scotch Epiſcopal orders, when thus drawn into a compariſon with that *ſort* of preſbyterian ordination, which obtains under the eſtabliſhment of this country, where every one that is ordained by the eſtabliſhed rules, Dr. Campbell ſays, "is ordained a biſhop by a claſs of bi-"ſhops." He had alſo before laid it down as an invariable maxim, that the name *biſhop*, which means *overſeer*, cannot with any propriety be applied to

† It cannot be thought impertinent to mention here an anecdote recorded in the life of that truly "dignified clergyman," the late Dr. Horne, biſhop of Norwich, who, his biographer ſays—"from the preſent circumſtances "of its primitive orthodoxy, piety, poverty, and depreſſed ſtate, had ſuch "an opinion of the Scotch Epiſcopal Church, as to think, that if the great "apoſtle of the Gentiles were upon earth, and it were put to his choice with "what denomination of Chriſtians he would communicate, the preference "would probably be given to the Epiſcopalians of Scotland, as moſt like to "the people he had been uſed to." See Life of Dr. Horne, in Mr. Jones' Works, vol. XII. p 176. It can give no offence, we hope, thus to ſtate a Preſident of Magdalen College in Oxford, over againſt a Principal of Mariſchal College in Aberdeen, as at leaſt equally competent to judge in matters of apoſtolical conformity.

to any perſon, who has nothing to overſee, and therefore " a biſhop continues a biſhop only whilſt " he continues to have people under his ſpiritual " care." Dr. Campbell then, having been ordained a biſhop, or what was the ſame with him, a miniſter, could only continue to be ſo, whilſt he had people under his miniſtry or ſpiritual care. Yet we are told by his biographer, that in June 1795—finding himſelf, no doubt, as his letter expreſſes it—" providentially in a ſituation of living independent- " ly of the emoluments of office," he reſigned his charge of *miniſter* of Grey-friars' church, as well as that of Profeſſor of Divinity in Mariſchal College, into the hands of the preſbytery of Aberdeen, " en- " treating them to declare him releaſed in future " from theſe functions, and the paſtoral relation im- " plied in them looſed ;" with a caution however againſt any miſconſtruction of his meaning expreſſed in theſe words—" I hope, I ſhall not be miſun- " derſtood by any to mean, by this deed, a reſig- " nation of the *character* of a *miniſter* of the goſpel, " and ſervant of Chriſt. In this character I glory, " ſo far am I from intending to reſign it but with " my breath ; nor do I mean to retain it only as a " title. For if, by the bleſſing of God, I ſhould " yet be able to do any real ſervice, either in de- " fence, or in illuſtration of the Chriſtian cauſe, I " ſhall think it my honour as well as my duty, and " the higheſt gratification of which I am capable, to " be ſo employed. It is only *from the particular re-*

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"*lation to the people of Aberdeen as paſtor*, and the "theological ſtudents of Mariſchal College, as teach-"er, that it is my deſire to be *looſed.*"†

The reader perhaps will be a little ſurpriſed to find in this letter, ſome regard expreſſed for that very thing called "*character*," in a miniſter of the goſpel, which the ſame perſon, in his lectures, has treated with ſo much pointed ſcorn and diſreſpect. But what we are chiefly concerned to lay hold of, is the very appropriate weapon, which is here put into our hands, for defending the validity of our orders, againſt the only blow, which Dr. Campbell could find the means of aiming at them. His peculiar attack on the Scotch Epiſcopal clergy, we have ſeen, is wholly ſupported by his pretending, that they derive their orders from "biſhops mere-"ly nominal;" and that theſe biſhops were thus "merely nominal," becauſe they received no particular aſſignment to any Epiſcopal charge, for want of which he does not ſcruple to call their conſecration *farcical*, or of no ſignification. Had he been now alive, we ſhould certainly have wiſhed to aſk him, what material difference there is, between a man's retaining the title after reſigning the charge, and accepting of the title at firſt without the charge? We ſee him announcing himſelf to be a biſhop or paſtor, ordained by a claſs of the ſame kind, and by that

† See the *Account of his Life and writings* prefixed to his Lectures, p. 54. 55.—

that very ordination, aſſigned and bound to a particular paſtoral charge, without which, by his own account, he can no longer continue to be a biſhop, paſtor, or miniſter; yet from that charge he deſires to be releaſed, and to have his paſtoral relation to it looſed, but ſtill means to retain his character as a *miniſter* of the goſpel, and is willing "to be employed either "in defending or illuſtrating the Chriſtian cauſe, "as far as he is able," which can only mean his doing it, as a miniſter, biſhop or paſtor. And what is all this but intending to act as a biſhop ordained at large; to be a paſtor without a flock, a miniſter without having any people under his miniſterial or ſpiritual care, and to continue a biſhop, even when he had no charge to overſee, or inſpect? If then in this aſſumed character, he had pretended to baptize a child, or adminiſter the ſacrament of the Lord's ſupper, or aſſiſt a claſs of biſhops in ordaining a biſhop, muſt not every thing of this kind, on his own principles, have been no better than a *farcical* ceremony, performed by one who had no power or right to perform any ſuch office, being in fact, no other than a biſhop, paſtor or miniſter "*merely nominal?*" But as Dr. Campbell, no doubt, would have ſpurned at the idea of acting in ſuch a fictitious character, why was he ſo ready, without juſt ground, to apply the ſame cenſure to others, and to hold up to contempt, as biſhops "merely nominal," thoſe who had ſurely as good a right to be eſteemed real and true biſhops, as he had, even by his own way of ar-

arguing, to be conſidered as a miniſter of the goſpel, after he had reſigned his paſtoral charge, and ſo renounced the only title he could have, by his own principles, to that official character?—If he wiſhed to retain ſuch a character only on the ſuppoſition of his ſtill "being able to do ſome ſervice either in defence, or in illuſtration of the Chriſtian cauſe," the ſame privilege might have been allowed to thoſe whom he thought proper to call "nominal biſhops," many of whom well could, and ſome of them actually did, defend and illuſtrate what they believed to be the Chriſtian cauſe, and on that footing, might certainly claim, as well as Dr. Campbell, to be conſidered as, what they really were, biſhops of the Chriſtian church. We offer this reaſoning merely in return to the Doctor's "argumentum ad hominem," and to ſhow how much his practice, in the affair of his reſignation, "militated againſt his principles." If he was at ſo much pains to condemn us, as he thought, on our own principles, it is but fair, that we ſhould be allowed to make uſe of *his* principles, as far as we can, in our own vindication.

It is entirely for the purpoſe of vindicating ourſelves, that we have been ſo long detained, and obliged to make ſo many remarks, on the Lecture now before us, which appears to have been wholly levelled at, what the Lecturer calls†—"a pretty numerous "claſs, and theſe not all Romaniſts:" By which

† Vol. I. p. 366.

deſcription we may eaſily perceive, that he means the claſs whom he had, twice in this lecture, diſtinguiſhed by the obnoxious title of "*our nonjurors*," although in a former lecture he had candidly owned, "that we have *none* of that deſcription at preſent." That ſome kind of reflection was intended by this appellation, may at leaſt be ſuſpected, from his always applying it as a mark of diſtinction, without any reference to the political ſentiments which gave riſe to it, and particularly from the abuſe which he pours out, with an unuſual flow of acrimony, on a moſt learned and diſtinguiſhed writer, whom he afterwards introduces to our notice, as "a zealous defender of prelacy," and what is worſe, by the opprobrious deſignation of "the "Iriſh *nonjuror* Dodwell,† diſtinguiſhing thoſe, who maintain, that Epiſcopal ordination is neceſſary to the valid adminiſtration of the ſacraments of our religion,

† P. 96—122. This great and good man had, no doubt, many ſingularities of opinion, but none that could juſtify ſuch abuſive epithets as theſe, "Arrogant and vain man! What are you, who ſo boldly and avowedly preſume to foiſt into God's covenant—articles of your own deviſing, neither expreſſed nor implied in his words? Do *you* venture—a worm of the earth? Can *you* think yourſelf warranted—for your own malignant purpoſe—to exhibit Chriſt, as the head of a faction—your party forſooth.—Your language is neither the language of ſcripture nor of common ſenſe." P. 90. It was the ſeverity of this language of Dr. Campbell's, which provoked the *Anti-Jacobin Reviewer*, to make that bold and animated retort, which we meet with in his number for June, 1801—(p. 112) and for which he makes a ſuitable apology, wiſhing rather to plead the cauſe of truth in the words of ſoberneſs.

ligion, by the title of "*Dodwellians*;"* as if this were a doctrine peculiar to *nonjurors*, and therefore ſo zealouſly maintained by Dodwell.

A ſimilar intention is too obvious to eſcape notice in the treatment which our Lecturer beſtows on another no leſs diſtinguiſhed *nonjuror*, the pious and learned Dr. Hickes, who had been dean of Worceſter, and was deprived of that dignity, as the biſhops of Scotland were ejected from their ſees, in conſequence of the Revolution. The character of this celebrated divine had been ſeverely handled by our Profeſſor in his tenth lecture, on the ſubject of the reſemblance between the Jewiſh and Chriſtian prieſthood,† and here again in the concluſion of the eleventh lecture, a heavy charge is brought forward againſt him in the following terms—"An author of "whoſe ſentiments I took ſome notice in my laſt "lecture, has obſerved,‡ that as the Civilians have "their fictions in law, our theologiſts alſo have "their fictions in divinity. It is but too true, that "ſome of our theological ſyſtems are ſo ſtuffed with "theſe, that little of plain truth is to be learned "from them. And I think it will be doing no in-"jury to this dogma of the character, to rank it

* An epithet not peculiar to Dr. Campbell; as Mr. Anderſon of Dunbarton had made uſe of it long before. See his *Defence*, &c. p. 98.

† Vol. I. p. 312, &c.

‡ Hickes' *Chriſtian Prieſthood*, l. 1. ch. ii. § 8.

" among thoſe fictions in divinity. God forbid I " ſhould add, in the not very decent words of that " author (though I really believe he meant no harm " by them) *which infinite wiſdom and goodneſs have* " *deviſed for our benefit and advantage.* The God of " truth needs not the aſſiſtance of falſehood, nor is " the cauſe of truth to be promoted by ſuch means. " The uſe of metaphorical expreſſions, or figurative " repreſentations, in ſcripture, give no propriety " to ſuch an application of a term ſo liable to a- " buſe."—And we may too juſtly add, that there is hardly a term in ſcripture which is not liable to abuſe, nay which has not actually been abuſed by the depravity and perverſeneſs of the human imagination. The word *fiction* properly ſignifies ſomething feigned or invented, for the purpoſe of conveying information, whether true or falſe. In leading to the diſcovery of truth, it is much the ſame as figure, or repreſentation, and nothing, we know, is more common, than, in ſpeaking of that myſterious inſtitution, to call the conſecrated bread and cup in the euchariſt, the repreſentative ſymbols of the body and blood of Chriſt. Dr. Hickes was treating of the propriety of calling them ſo, becauſe they are ſubſtituted and deputed for that body and blood, which they thus myſtically repreſent. " This power," ſays he, " in legiſlators, of making and ſuppoſing things, " to be to all intents and purpoſes and effects in law, " what in reality they are not, is called by the ci- " vil law—*fiction.*" After which he produces various

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ous inſtances of ſuch *fiction* in the Roman law, and in the common law of England, and then adds—"In like manner there are *fictions* in divinity, which "infinite wiſdom and goodneſs have deviſed for "our benefit and advantage. Thus man and wife "are ſuppoſed to be, and therefore are made *one* "*fleſh*, as the law makes them *one perſon*. Thus "Chriſt is ſuppoſed to be the Lamb ſlain from the "*foundation of the world*: Thus alſo the doctrine of "*adoption* is a *divine* fiction in the goſpel, as it was "an *human* fiction in the Roman law, and in both "caſes hath all the effects of real and legitimate "ſonſhip. And therefore I hope, it is no great or "dangerous paradox to ſay, that by *divine fiction* or "*ſubſtitution*, the bread is made the body, and the "wine the blood of Chriſt," &c. And nothing ſurely can be more harmleſs than theſe obſervations, which need not to have occaſioned ſo much horror and indignation, as ſeem to have been raiſed by them in the breaſt of our Lecturer. We may therefore juſtly enough obſerve, that "to have ſpoken with "proper reſpect of men of ſuch profound erudition, "and diſtinguiſhed excellence, as *Dodwell* and "*Hickes*, however miſtaken they might be, would "certainly not have diminiſhed in the leaſt Dr. "Campbell's own reputation in the world."†

As this is the opinion of a clergyman of the Church of England, as by law eſtabliſhed under the preſent

† See Mr. Daubeny's *Eight Diſcourſes on the Doctrine of Atonement*, p. 73.

preſent government, it cannot be ſuppoſed to proceed from any prejudice or partiality in favour of the political ſentiments peculiar to *nonjurors:* And ſince Dr. Campbell's account of thoſe whom he calls the "Scotch Epiſcopal party," and ſtill repreſents as continuing in their *nonjuring* principles, ſeems to imply a ſuſpicion that their original or tranſmitted diſaffection to government may have been the cauſe of ſome defect or irregularity in the tranſmiſſion of their clerical orders, we cannot do better than ſum up what has been already ſaid on this ſubject, in the words of the ſame author whoſe opinion we have juſt now quoted, and who could not be influenced by any perſonal or intereſted motives to ſpeak of the *nonjuring* clergy either of England, Ireland or Scotland, but as they really were, and ſhewed themſelves to be both in their principles, and their conduct. Having occaſion to mention ſome of theſe clergy, as zealous defenders of apoſtolic Epiſcopacy, ſuch as *Dodwell* and *Hickes*, *Leſlie*† and *Law*, he argues in the following

† In a note ſubjoined to Biſhop HORNE's excellent Sermon on the *Duty of contending for the Faith*, preached at the primary viſitation of the preſent archbiſhop of Canterbury, in 1786—we find the following character of Mr. Leſlie and his writings.—"The polemical ſkill of a Leſlie is an expreſſion of Bolingbroke. A clergyman's library ſhould not be without this author's theological works in two volumes, folio, containing his pieces againſt Deiſts, Jews, Romaniſts, Socinians, and Quakers. He is ſaid to have brought more perſons, from other perſuaſions, into the Church of England, than any man ever did; his ſkill in converſation being equal to that in writing. Allowance muſt be made for a ſtyle, which, though ſufficiently perſpicuous and nervous, is not according to the modern ideas of correctneſs and elegance. Bayle ſtiles him a man of great merit and

lowing manner on the validity of their miniſterial commiſſion.

" When I conſider, that among the nonjuring " clergy, are to be found ſome of the moſt pious, " moſt learned and moſt conſcientious divines, that " ever adorned the Church of England, I cannot " help thinking, that the government would have " gained more in honour, than it would have loſt " in ſecurity, had ſuch men been permitted to have " remained in poſſeſſion of their preferments. But " admitting, that policy demanded, that the non- " juring clergy ſhould be deprived, it is to be ob- " ſerved, that they were deprived only of thoſe ſe- " cular poſſeſſions, which the church had derived " from her connection with the ſtate. Their of- " fence, if it may be called by ſo harſh a name, was " of a *political* nature; their puniſhment correſpond- " ed to it. They offended againſt the ruling pow- " ers; they, in conſequence loſt their patronage.— " But all the rights, dignities and emoluments, which

" learning. Mr. T. Salmon obſerves, that his works muſt tranſmit him " to poſterity, as a man thoroughly learned and truly pious. But a better " and more diſintereſted judge, Mr. Harris, informs us, that he made ſeve- " ral converts from popery, and ſays that notwithſtanding his miſtaken opi- " nions about government, and a few other matters, he deſerves the higheſt " praiſe for defending the Chriſtian religion againſt deiſts, Jews, and qua- " kers, and for admirably well ſupporting the doctrines of the Church of " England againſt thoſe of Rome. See *Biographical Dictionary*." Biſhop Horne then adds—" Mr. Leſlie's writings have been neglected, becauſe he " had the misfortune to be a *nonjuror*. But ſince the age is diſpoſed to " drop prejudices, it is a pity that this alone ſhould be ſuffered to remain, eſpe- " cially as the ſubject of it is now—" waxed old and ready to vaniſh away."

" which the prieſthood derives from the piety and
" patronage of civil rulers, are quite diſtinct from
" that ſpiritual commiſſion, by which the clergy ad-
" miniſter the affairs of Chriſt's kingdom. Of this
" commiſſion they could not be deprived by *civil*
" rulers, becauſe it had been received from an high-
" er authority. The office, therefore, which the
" nonjuring clergy held in the Chriſtian church,
" was preciſely the ſame, and every act of it as va-
" lid, abſtractedly conſidered, after their depriva-
" tion, as it was before; what they had been de-
" prived of, being only thoſe contingent circum-
" ſtances of emolument and honour, which have
" no neceſſary connection with the miniſterial com-
" miſſion. The ſpiritual character of a biſhop, and
" his particular local juriſdiction, have been at dif-
" ferent times, and under different circumſtances,
" ſeparated from each other: But a man may ſtill
" be a true biſhop, whether he has or has not any
" particular diſtrict, over which he is authorized to
" preſide. Such, in a theological ſenſe, I conceive
" the nonjuring biſhops were; and I do not ſee,
" how the teſtimony of ſuch divines, upon the ſub-
" ject of church government, can be affected by an
" offence committed againſt the civil power; on
" the contrary, I ſhould think ſuch teſtimony ought
" to weigh heavy in the ſcale, from the conſidera-
" tion, that the parties who furniſhed it, (whatever
" judgment may be formed of their political opini-
" ons) had given the moſt unequivocal proof of
their

" their being honeſt men, by ſacrificing every tem-
" poral advantage to the preſervation of their con-
" ſciences."†

Such is the opinion given of the nonjuring clergy in general, by a writer, who, as we before obſerved, cannot be ſuppoſed to feel any particular bias in favour of the cauſe, for which they were firſt diſtinguiſhed by the title of *nonjurors*, but ſeems to have a very juſt idea of their principles and conduct as eccleſiaſtics; and that is now the only light, in which we have any occaſion to view their character or ſentiments, all other objects of diſcuſſion being at laſt taken out of the way, and every queſtion reſpecting their political attachments entirely laid to reſt. Thoſe however who have ſucceeded them in their eccleſiaſtical character, and have been the means of preſerving a regular Epiſcopal ſucceſſion in this country, are ſtill, it ſeems, ſuſpected of inheriting alſo ſome ſhare of their diſaffection to the eſtabliſhed government; which muſt have been the only reaſon that could have induced Dr. Campbell to keep up againſt them the odious title of *nonjurors*, as a mark of their ſuppoſed diſaffection. As we have therefore ſufficiently vindicated the conduct of our predeceſſors in handing down thoſe ſpiritual powers, with which the preſent Scotch Epiſcopal clergy, according to the nature of their ſeveral orders, have been duly inveſted; it is but fair that

† See an *Appendix to the Guide to the Church*, in anſwer to Sir Richard Hill, Bart. By the Rev. Charles Daubeny, L. L. B. London, 1799.

we be now allowed to ſpeak for ourſelves, and humbly to requeſt, that the following plain and honeſt repreſentation of our caſe may be properly attended to, by all who have a right to be ſatisfied with reſpect to our loyalty as ſubjects, and eſpecially by thoſe, who profeſſing to hold the ſame religious principles as we do, are yet, it is ſaid, kept back from joining our communion, by entertaining groundleſs ſuſpicions againſt us, in regard to this very article.

It has been already obſerved, that in conſequence of the legal abolition of Epiſcopacy, which took place ſoon after the Revolution in 1688, thoſe who profeſſed an adherence to the old eccleſiaſtical ſyſtem, were on that account ſuſpected of ſtill maintaining a ſpirit of diſaffection to the new government. This is a fact which cannot be denied, and perhaps may be eaſily accounted for, from the natural operation of thoſe heavy penalties, by which their worſhip was prohibited, or at leaſt the public celebration of it ſeverely reſtricted. Under theſe diſcouraging circumſtances, which continued in full force for many years, it was hardly poſſible for the Scotch Epiſcopalians to throw off the reproach of diſloyalty which, in the opinion of the public at large, had been almoſt inſeparably annexed to their religious profeſſion. All they could do, was to conduct themſelves in ſuch a quiet and inoffenſive manner, as might convince government, that there was no danger to be apprehended from their principles, and there-

therefore no neceſſity for with-holding from them any longer that lenity and indulgence, which they have ſo liberally experienced, ever ſince our preſent moſt gracious Sovereign came to the throne. The wiſdom and clemency of his Majeſty's government, ſo happily manifeſted from the commencement of his reign, encouraged them to hope, that an offer of their allegiance would not be rejected: and as ſoon as they could make that offer in a conſcientious manner, and conſiſtently with the principles, by which, it was known, their conduct had been uniformly influenced, they had the ſatisfaction to find, from the King's anſwer to their addreſs, that it was graciouſly accepted; in conſequence of which, they could not but hope, that the Britiſh legiſlature would take their caſe into conſideration, and ſee the expediency of relieving both clergy and laity of the Epiſcopal communion in Scotland from the reſtraints and penalties, to which they had been long expoſed in the exerciſe of their religion. With this hope, an application was made to parliament in their behalf; and in the act that was paſſed for their relief in the year 1792, one of the clauſes of the preamble ran in theſe terms—"Whereas there is ſufficient reaſon "to believe, that the paſtors, miniſters and laity of "the Epiſcopal communion in Scotland, are now "well attached to his Majeſty's perſon, family and "government." And if at that time, the King and Parliament of Great Britain had ſufficient reaſon to believe, that we were ſuch dutiful and loyal

ſubjects, the ſubſequent period has afforded the moſt ample proof of our earneſt deſire to embrace every means in our power that might tend to confirm that belief, and ſhew us to be worthy of the good character, which was then ſo honourably conferred upon us. The period we allude to, has been diſgracefully diſtinguiſhed by every poſſible art that could be deviſed for ſeducing ſubjects from their allegiance. None has ever ſurpaſſed it in plots and aſſociations, not for promoting the intereſts of this or the other candidate for the crown, and ſetting up one in preference to another, but for the expreſs purpoſe of cutting off at once the pretenſions of every claimant, extirpating the whole race of kings, ſubverting the foundation of all government, and burſting aſunder, not only the bonds of civilized ſociety, but every religious tie that connects man with his God, and tends to ſecure his peace and happineſs both here and hereafter.

During all theſe wild and lawleſs attempts, which could have nothing for their object, but the diſſemination of anarchy and confuſion, and every evil work, no ſuch baſe imagination could be laid to the charge of our ſociety. Attachment to kingly power has been always the characteriſtic of the church to which we belong, and no one has ever been found connected with any ſeditious club, or democratic party, who dared to call himſelf a regular Scotch Epiſcopalian. Through the whole of that awful and arduous conteſt, in which our country

try was lately † engaged, whatever aid government could derive from the public ſolemnities of religion, was regularly afforded in our ſacred aſſemblies: And on the days appointed by royal authority, either for national humiliation, or general thankſgiving, our people were always ſeen devoutly aſſembled in their ſeveral places of worſhip, uſing the various *forms* of *prayer* and *praiſe*, which were compoſed for theſe ſolemnities, and may ſtill be referred to, as proofs of that appropriate mode of devotion, with which they were celebrated. On all theſe occaſions, the clergy of our communion did not fail to manifeſt an exemplary zeal in impreſſing on the minds of thoſe under their charge, a juſt ſenſe of their duty as good Chriſtians and as loyal ſubjects, exhorting them earneſtly, in the words of inſpired wiſdom, to "fear the Lord and the king, and not to meddle "with them that are given to change." To the king, as our rightful ſovereign, and to his royal family, as pledges of a happy ſucceſſion to his crown and dignity, we feel ourſelves attached by all the ties of conſcience, as well as gratitude, and have therefore uniformly promoted, to the utmoſt of our power, thoſe ſalutary meaſures of his government, which have, from time to time, been adopted, for preſerving the internal peace of the kingdom, as well as its ſecurity from every hoſtile invaſion.

For

† This was written during the ſhort continuance of the late *peace*.

For the truth of all this, we may appeal, and have appealed to the teſtimony of thoſe, who frequent our places of public worſhip; many of whom being placed in offices of truſt under government, would give no countenance to our religious aſſemblies, if they did not find them ſuch as are not only conſiſtent with the laws, but worthy of protection; and were not perfectly ſenſible, that his majeſty has no better ſubjects, nor perſons more attached to his government, on principles of permanent loyalty, than the biſhops and clergy of the Scotch Epiſcopal church. May we not then be allowed to aſk on what ground it is, that we are ſtill to be branded with the title of *nonjurors*, as a mark of our ſuppoſed diſaffection in refuſing to ſwear allegiance to the ſovereign upon the throne; a ſuppoſition as unfounded, as it is meant to be unfavourable, and which can only proceed from a deſire to keep up odious and unneceſſary diſtinctions among his majeſty's ſubjects? Oaths may no doubt be contrived, and in ſome inſtances have been required, both of a civil and religious nature, which we ſhould think ourſelves obliged to decline, as neither conſiſtent with our principles, nor ſuited to our ſituation. But it is impoſſible, that we could with any propriety, even on our preſent footing of enjoying toleration only, refuſe to ſwear *allegiance* to a ſovereign, for whom we ſolemnly and ſincerely pray, as often as we aſſemble in the houſe of prayer, that "God would be his defender and keeper, and give him

" him the victory over all his enemies." With theſe, and ſuch like petitions, put into our mouths by that excellent liturgy, which we admire, and venerate, and daily uſe in our public ſervice, it is wonderful, that the Scotch Epiſcopal Church ſhould yet be ſuſpected of any thing that looks like diſaffection, or any jealouſy be entertained of ſuch an eccleſiaſtical body, even though diſſenting from the eſtabliſhment of Scotland, when by that very diſſent, it is more cloſely united to the eſtabliſhed Church of England. Yet this bond of union, ariſing from a ſimilarity of conſtitution, as far as regards the ſpiritual authority of the church, has been held up to deriſion, as a mere imaginary privilege, and the " Scotch Epiſcopal *party*," as Dr. Campbell has called it, is expoſed to ridicule, for adhering to that form of eccleſiaſtical polity, which has the ſanction of legal and conſtitutional ſupport in the far greater, and moſt diſtinguiſhed part of the Britiſh Empire.—We need not then be aſhamed of its being ſaid, however we may object to the terms in which it is mentioned, that this adherence to the polity of the primitive church " is made a principal foundation " of diſſent by a pretty numerous *ſect* in this coun- " try." For though we have no right to value ourſelves on our numbers, in proportion to the population of Scotland, and it is no part of our belief, that the truth muſt neceſſarily be on the ſide of the majority, yet we ſee no reaſon why the terms, *ſect* and *party*, ſhould be applied, as marks of reproach,

to

to thoſe, whoſe religious denomination as *Epiſcopal*, is countenanced by that of the ſovereign on the throne, of the "*Lords ſpiritual* in parliament aſ- "ſembled," and of much the largeſt proportion of the inhabitants of the united kingdom, when compared to thoſe of any other religious perſuaſion.

Theſe conſiderations might be thought ſufficient to ſecure the Epiſcopacy of Scotland, from the diſgraceful imputation of being allied to that ſectarian ſpirit which delights in oppoſition to whatever is eſtabliſhed, and is never ſatisfied, till every inſtitution of ſuperior dignity and merit be brought down to its own mean, debaſing ſtandard. This is not the doctrine by which we wiſh to be diſtinguiſhed; nor ought we to be ranked among thoſe modern authors of diviſion, the founders of new ſects, of whom Dr. Campbell obſerves—"it is hard to conceive to "what the diſciples of ſome recent ſectarians can "be made proſelytes, unleſs to uncharitableneſs, "hatred and calumny againſt their fellow Chriſti- "ans, and that on the moſt frivolous or unintelli- "gible pretexts." As we do not deal in "hatred "or calumny" againſt any human beings, ſo neither are the reaſons "frivolous or unintelligible," for which we have continued in a ſtate of ſeparation from the religious eſtabliſhment of this part of our iſland: A ſeparation founded on the moſt ſubſtantial and important grounds; ſuch as have been long topics of ſerious diſcuſſion, and may be eaſily underſtood by all who are deſirous to inquire into them.

We

We do not therefore conſider ourſelves, as having any relation, or even reſemblance to thoſe "modern authors of diviſion, who are daily introducing new ſects in countries, where Chriſtianity is univerſally profeſſed, and where there is free acceſs by the ſcriptures, both to its doctrine and to its precepts." Yet Dr. Campbell, who gives this account of them and their proceedings, might have known, that theſe "recent ſectaries," as he calls them, and who are ſtill abounding more and more in number and influence, are not ſlow to vindicate themſelves on ſuch pretences as theſe—"that the ſcripture, though in all hands, is either abuſed or neglected; that Chriſtianity, though univerſally profeſſed among us, is no more than a bare profeſſion; that its doctrines are not properly underſtood, nor its precepts rightly applied, and therefore, they come with a charitable zeal, to rectify every abuſe, to preach the true goſpel in this unenlightened land, and open the eyes of a blind, deluded people."

This has been the ſectarian cry in all ages; and how far it may be either checked or encouraged by ſome of the arguments made uſe of in theſe *Lectures*, we ſhall not pretend to determine. That they have no particular tendency to repreſs the ſectarian ſpirit, may indeed be juſtly inferred from the character given of them by one ſufficiently acquainted with their whole end and object, and who tells us plainly, that the ſtudy recommended by them, "can

" give no offence to any, but to thoſe who main-
" tain the *jus divinum* (divine right) of biſhops, and
" their hereditary ſucceſſion from the apoſtles."†—
Indeed the Lecturer himſelf makes a kind of apolo-
gy even for thoſe " contentious teachers," to whom
he had been alluding, and " of whom he would
" not preſume to ſay, that they may not occaſion-
" ally do good, though there be but too great rea-
" ſon to dread that the evil preponderates. And
" even here," ſays he, " I am to be underſtood as
" ſpeaking of the firſt authors of ſuch unchriſtian
" ſeparations. I know too well the power of edu-
" cation and of early prejudice, to impute equal
" malignity to thoſe who may ſucceed them, whe-
" ther teachers or diſciples."‡

All this, to be ſure, is perfectly agreeable to Dr. Campbell's well known ſentiments on the ſubject of hereſy and ſchiſm, the laſt of which particularly he ſeemed to conſider as a breach of *charity*, and not a breach of *communion*. For ſo he had expreſsly ſaid in a work publiſhed by himſelf—" How much
" ſoever of a ſchiſmatical or heretical ſpirit, in the
" apoſtolic ſenſe of theſe terms, may have contri-
" buted to the formation of the different ſects, into
" which the Chriſtian world is at preſent divided;
" no perſon who in the ſpirit of candour and chari-
ty,

† See the view of Dr. Campbell's *Prelections in Theology*, prefixed to his *Lectures*, p. 61.

‡ Vol. I. p. 108.

"ty, adheres to that, which to the beſt of his judg-
"ment is right, though in this opinion he ſhould
"be miſtaken, is in the ſcriptural ſenſe either ſchiſ-
"matic, or heretic. And he, on the contrary,
"whatever ſect he belongs to, is more entitled to
"theſe odious appellations, who is moſt apt to
"throw the imputation upon others."* This de-
ſcription we find particularly applied in the work be-
fore us, to that poor perſecuted *nonjuror* Mr. Dod-
well, againſt whom, after a great deal more of ſuch
bitter declamation, our Lecturer thus goes on—
"His unceaſing cry was ſchiſm ;† yet in the ſcrip-
"tural ſenſe a greater ſchiſmatic than himſelf the
"age did not produce. Whoſe doctrine was ever
"found more hoſtile to that fundamental principle
"declared by our Lord to be the criterion of our
"Chriſtianity, mutual love? Whoſe doctrine was
"ever more ſucceſsful in planting, by means of
"uncharitable and ſelf-opinioned judgments, the
"principle of hatred in its ſtead? The teſt, to which
"ſcripture points is—Does the teaching in queſtion
"alienate the hearts of Chriſtians, or unite them?
"Does it conciliate the affections, where differen-
"ces have unhappily ariſen? Or does it widen the

 breach?

* See his *Diſſertation on Hereſy*, prefixed to the Tranſlation of the Goſpels, p. 433, 434, 4to. edit.

† This is evidently borrowed from the coarſer language of Mr. Anderſon of Dunbarton, who had ſaid of Dodwell, "*ſchiſm, ſchiſm* was his ever-
"laſting clack." See his *Defence*, &c. p. 31.

" breach? If the former, the ſpirit is Chriſtian; if
" the latter, ſchiſmatical. The former is not more
" productive of *charity*, the end of the command-
" ment, or goſpel covenant, and the bond of per-
" fectneſs, than the latter is of its oppoſite, malig-
" nity, the ſource of diſcord, the parent of intole-
" rance and perſecution."†

We acknowledge that all this ſounds well, and ſhews the writer to have poſſeſſed a ſufficient command of words for any purpoſe he might have in view. But does it afford any clear, diſtinct idea of the point in queſtion, or ſerve to illuſtrate the ſcripture ſenſe of ſchiſm, of which diſcord, hatred and malignity may be the *effects*, but certainly are not the *eſſence*? It is true, an apoſtle ſpeaks of *ſchiſms* among the Corinthians, even when they ſeemed to be of the ſame communion, and were aſſembled for the ſame purpoſe. " When ye come together in the church," ſays he, " I hear that there be *ſchiſms* or diviſions " among you:"‡ And it is likewiſe evident from the

† Vol. I. p. 188, 189.

‡ 1 Cor. xi. 18.—From this text, it has often been inferred, that *ſchiſm* can only mean a breach of CHARITY, not of *communion*; and with that view it was frequently referred to by the Engliſh diſſenters, at the time when the queſtion about *occaſional conformity* was agitated, and many pamphlets were publiſhed to ſhew, that even the apoſtles formed different communions apart from each other, though they were not ſcrupulous about mutually communicating now and then, as occaſion required. It may therefore abate, in ſome meaſure, the confidence of Dr. Campbell's admirers, to find that he has only borrowed from others his ſtrange, unſcriptural notion of ſchiſm, the fallacy of which was ſufficiently expoſed by the learned

the context, that by the *ſchiſms* of which the Corinthians were guilty, the apoſtle meant their breaking off into ſeparate parties, that the rich, deſpiſing the poor, might partake of the Lord's ſupper by themſelves; which was ſuch an uncharitable and unbecoming diviſion, as, if not timeouſly checked, would ſoon have led to that, which even Dr. Campbell acknowledges, "was conſidered as the great criterion of ſchiſm, the ſetting up another altar, beſide the one altar of the biſhop." But when he flies off from this fair and juſt ſtandard, by which every thing relating to ſchiſm ought to be meaſured, and endeavours to entangle the ſubject with a number of queſtions, plauſible indeed, but far from being pertinent, all we have to do, is to balance theſe with a few other queſtions, much more appoſite and equally important, by aſking in return—Is there no other

Mr. Wall, author of the maſterly work on *Infant-Baptiſm*, who in another publication called—"*A Vindication of the Apoſtles from a very falſe imputation laid on them, in ſeveral Engliſh Pamphlets*, viz. *that they refuſed conſtant, and held only occaſional communion with one another, and with one anothers churches*," adverting to the above mentioned notion of ſchiſm, as ſupported by the text we have quoted, argues in the following manner—"This is juſt as if any one ſhould prove, that actual killing of a man is not in the ſcripture notion murder, by this argument, that the ſcripture does ſometimes call hatred—murder. He that hateth his brother is a murderer; (St. John, iii. 15.) or that actual defiling a woman is not, in our ſaviour's ſenſe, adultery, becauſe he ſometimes calls luſting after her by that name. If St. Paul do call thoſe animoſities, and the taking of ſides, which had not yet broken out into actual ſeparation, and renouncing of communion, but was in a fair way to it, by the name of ſchiſm, how much more would he have called it ſo, if they had proceeded to an abſolute diviſion, two altars ſet up in oppoſition to one another?"

other criterion of Chriſtianity, but mutual love? Is there not a *faith* to be contended for, as well as a *charity* to be inculcated? And is not a perverſion of the former as much to be guarded againſt, as a wounding of the latter? Was the beloved diſciple of a ſchiſmatical or ſectarian ſpirit, when he gave this warning to thoſe whom he loved in the truth—"If there "come any unto you, and bring not this doctrine, "receive him not into your houſe, neither bid him "God ſpeed?† Would Dr. Campbell himſelf have been guilty of "wounding charity," if his preaching diſagreeable, though neceſſary, truths, ſhould at any time have offended his hearers, and made them prefer more accommodating teachers? Yet *wounding of charity*, like what he lays to the charge of Dodwell, we may juſtly ſay, is his "unceaſ-"ing cry;" and when he meets with ſentiments congenial to his own on this ſubject, he does not fail to recommend them in the ſtrongeſt terms, as "conveying an idea of the church truly rational, "enlarged and ſublime!"‡

This, no doubt, may be all very fine, as intended to diſplay, what our learned Theologiſt calls—the "liberal ſpirit of the goſpel:" But we muſt confeſs, whatever ſhall be thought of our "ideas" of the matter, that "*we* have not ſo learned Chriſt," nor been taught to conſider any thing connected with what is now termed "liberality of ſpirit,"

as

† 2 St. John, v. 10. ‡ See Vol. I. p. 109.

as at all favourable to the pure and genuine truths of the goſpel. Theſe truths, we are told, are to be ſpoken in love; but ſtill they muſt be ſpoken and maintained, as God has delivered them to us; and no ſeparation ſhould ever be attempted between the love which Chriſtianity requires, and the truth which it reveals. That love which has not this truth for its foundation, is but a falſe appearance of charity, as every thing muſt be, which encourages men in thoſe errors that are deſtructive to their ſouls. Yet nothing is more evident, than that men are too much diſpoſed to ſeek this encouragement to themſelves, and too willing to believe, that while they are ſincere in their profeſſion, whatever that profeſſion may be, no danger is to be apprehended either from ignorance or error. St. Paul, it may be preſumed, was as ſincere in his profeſſion as any man could be, when "he lived in all good conſcience after the manner of the law of his fathers, and was zealous towards God, verily believing, that he ought to do many things contrary to the name of Jeſus:" And yet after he became a Chriſtian, he acknowledged, that in all this, he had been no better than "a blaſphemer, a perſecutor, and injurious." It was a confident dependence on his own ſincerity, as well as a high opinion of his ſuperior knowledge, that made him ſo ſtrenuouſly reſiſt, before his converſion, all the evidence that could be offered for the truth of the goſpel. And to the ſame, or ſimilar cauſes, it may ſtill be owing, that

that ſo many who profeſs to receive this faith as delivered to the church by duly commiſſioned teachers, are yet unwilling to believe, that any ſuch commiſſion is neceſſary either for preſerving the faith, or ſupporting the unity of the church, or that there is any thing wrong in hereſy and ſchiſm, if they be only embraced, and adhered to, "in the ſpirit of "candour and charity."

Indeed, if by the word *Church*, we are to underſtand every ſect or party which profeſſes to be Chriſtian, whatever be the form of its miniſtry, or the authority of thoſe employed in its ſervice, there can be no ſuch thing as *ſchiſm*, conſidered as a ſeparation from the church of Chriſt. Hatred or malignity, or ſomething elſe may be found out, whereon to fix the imputation of ſchiſm, as ſomething ſinful in the ſight of God; but this is evidently to clothe one ſin in the dreſs of another, that by giving the ſame appellation to both, we may ſeem to leſſen the number of tranſgreſſions, though without diminiſhing the proportion of their guilt. This is a ſpecies of ſelf-deceit, which every wiſe man would wiſh to avoid; and therefore in order to deal honeſtly with ourſelves, we muſt take care to view the things of religion, not according to the paſſions or prejudices of men, but in that light only wherein the ſcriptures of truth repreſent them; which is particularly neceſſary with regard to the nature of the church, and the nature of ſchiſm, as the latter cannot be rightly

un-

underſtood, without a proper knowledge of the former.

For diſcovering the nature of any ſociety, we generally have recourſe to the names or titles by which it is diſtinguiſhed, and particularly to the deſcriptions given of it, by thoſe who had been employed in forming or executing the plan of its conſtitution, and drawing up the rules that were to be adopted for the management of its concerns. It is by the ſame means that we have come to the knowledge of the true nature and conſtitution of that ſpiritual ſociety called the church of Chriſt, and which, among other appellations and alluſions, expreſſive of its original purpoſe, is frequently compared to a body;—and "as we have many members in one "body," ſays St. Paul, "and all members have "not the ſame office, ſo we being many are one "body in Chriſt, and every one members one of "another."* And to ſhew us more particularly what this body is, we are told by the ſame apoſtle, that "God hath put all things under the feet of "Chriſt, and gave him to be the head over all "things to the *church*, which is his body, the ful-"neſs of him that filleth all in all."† It was for the edifying of this body, that the work of the miniſtry was appointed, that ſo Chriſtians "may "grow up into him in all things, who is the Head, "even Chriſt; from whom the whole body, fitly

* Rom. xii. 4, 5. † Eph. i. 22, 23.

" joined together, and compacted by that which " every joint ſupplieth, according to the effectual " working in the meaſure of every part, maketh in- " creaſe of the body, unto the edifying of itſelf in " love."†

It is this heavenly principle of love, which maintains unity in the church on earth, and prevents that unhappy ſeparation, which would otherwiſe put an effectual ſtop to the increaſe of the body. For this reaſon, " the members muſt have the ſame " care, one for another, that there may be no " ſchiſm in the body;"‡ and when the body is thus preſerved from diviſion, it is very properly ſaid to be edified, to be kept together by the cement of faith and love, ſo as to reſemble a compact and commodious building, fitly framed for anſwering every purpoſe intended by it. This is that " bond of " perfectneſs," as St. Paul calls it, which would ſecure the firmneſs of that ſpiritual building raiſed " on the foundation of the apoſtles and prophets, " Jeſus Chriſt himſelf being the chief corner ſtone." And without this ſound, cementing principle of unity, the firmeſt foundations, the ſtatelieſt walls, the beſt diſpoſed apartments, would ſoon become no better than naked and deformed ruins, open to every ſtorm, and expoſed to all the deſolation of waſting elements. It is under theſe, and ſuch like bold and ſtriking metaphors, that the apoſtles of Chriſt, and

† Epheſ. iv. 15, 16. ‡ 1 Cor. xii. 25.

and St. Paul in particular, deſcribe the deſign and conſtruction of that ſolid and durable edifice, reared by them after the model left them by their bleſſed Maſter, and ſo different from the airy fantaſtic ſtructures which latter ages have exhibited, according to the humours of the times, and the ever-varying fancies of popular phrenſy. But from the view which we have already taken of the firſt eſtabliſhment of the Chriſtian church, it muſt have ſufficiently appeared, in what a happy manner the ſpirit of unity knit all the members together, and how careful every one was to know himſelf, his ſtation, and his duty, and to think and act ſoberly, according to the ſituation, which providence had allotted to him.—As the great Head of the church had appointed divers orders and officers in it, they could not but ſee the neceſſity of preſerving the ſubordination, which he had eſtabliſhed; and they all conſpired, "as "workers together" for the ſame bleſſed purpoſe, to be faithful in their ſeveral departments, each contributing his beſt endeavours "to the perfecting of "the ſaints, to the work of the miniſtry, to the "edifying of the body of Chriſt."

Such then being the nature and deſign of the Chriſtian church, conſidered as a viſible ſociety, formed by Chriſt himſelf, for the gracious purpoſe of uniting men to him, in faith, love and obedience here, and by that means, in everlaſting glory hereafter, we may well ſuppoſe, that ſuch a holy and heavenly ſociety, ſo evidently deſigned for the hap-

pineſs of mankind, would not fail to awaken the ſpite and envy of that ſpiritual enemy, who having, from the beginning of the world, acted in oppoſition to the *Saviour*, has been emphatically called the *Deſtroyer*, as perpetually bent on the deſtruction and miſery of the human race. No ſooner was the church founded on earth, than the malice of hell was directed againſt it; and as the power of its adverſary could not prevail, for its total overthrow, his great object was, to render it as ineffectual as poſſible to the merciful purpoſe for which it was intended, by undermining it ſecretly in the way of diſcord and diviſion, when he could not beat it down directly by an open and bold attack.

Hence then we may diſcover the nature and origin of that ſin againſt the church, and conſequently againſt its divine Founder, which Chriſtians have been long and earneſtly warned to avoid, as moſt dangerous and deadly, under the name of *ſchiſm*, a word, which, from the ſcriptural application of its original meaning, muſt ſignify a cutting off, or ſeparating from that eccleſiaſtical body, of which Chriſt is the Head, and therefore a deprivation of that nouriſhment and ſtrength which he affords to all his faithful members. This was undoubtedly the primitive, nay the apoſtolical ſenſe of the word *ſchiſm*, whatever attempts may have been made to pervert its natural meaning, and give a ſofter turn to the application of it. Cuſtom, which reconciles us almoſt to every thing, has brought us at laſt to look

look upon the diviſions which now take place among thoſe who profeſs to be Chriſtians, in a very different light from that, in which they would have been viewed in the primitive days of the church: And ſomething which we have ſubſtituted for true Chriſtian charity, requires us, it ſeems, to believe, that the church of Chriſt is to be found, and therefore ſalvation to be obtained, in any ſociety, or with any denomination of perſons profeſſing to be Chriſtians. Hence it muſt neceſſarily be inferred, that as ſomething called the church may be found *every where*, that which we call ſchiſm can be found *no where*. This matter however is very differently repreſented in the inſpired writings of the New Teſtament; and if the conſtitution of the Chriſtian church be the ſame now that it was in the days of the apoſtles, the ſin of ſchiſm muſt be the ſame likewiſe; conſiſting ſtill, as it did then, in a cutting off, or being cut off, from the body of Chriſt, a ſeparation from the communion, an encroachment on the government, and a breach in the unity of his church. But the nature and conſequences of ſchiſm have been ſo well deſcribed by a late eminent divine of the Church of England, and in ſuch a conciſe and energetic manner, that we hope to be excuſed for giving the following extract from one of his popular, and moſt uſeful tracts, as fully expreſſive of our own ſentiments on this ſubject. Having pointed out ſome prevailing errors with reſpect to government, and the ſetting up the power of the people

ple as ſupreme, whereas the ſcripture aſſures us, that "there is no power but of God;" he then proceeds to give an account of that, which has the ſame effect in the church, that rebellion or ſedition has in the ſtate, and his words are theſe:

"The ſame principle which diſturbs the order of "civil government, breaks the peace of the church. "When it operates againſt the ſtate, it is called *the* "*power of the people*; but in religion it is called "*private judgment*, and ſometimes *conſcience*; but "it always acts againſt the judgment of authority. "It has been a great misfortune of late times, that "we have been partakers in other mens ſins, by "making too light of the offence and danger of "ſchiſm. What ſelf-intereſt denominates liberali-"ty and charity, is really nothing but indifference "or ignorance. The church being the church of "God, it cannot be in the power of man to put "miniſters into it, and give them authority to act. "The rule of the ſcriptures is therefore abſolute, "that *no man taketh this honour unto himſelf*, but he "that is *called of God*, which calling muſt be viſi-"ble, becauſe that of Aaron was ſo, who is the "pattern in the ſcriptures.—Miniſters in the Chriſ-"tian church act, for God, to the people; which "they cannot do without God's commiſſion.—The "rule, and its reaſon, are both plain to common "ſenſe, and want no explanation. It is to be con-"ſidered farther, that if the promiſes of God are "made to his church, no man can expect to obtain them,

"them, by joining himſelf to any other company "of men, after his own fancy. The ark of Noah "was a pattern and pledge of the church of Chriſt; "and the perſons ſaved in it, were ſaved by water, "as we are by baptiſm; ſo the Church of England "underſtands it. Now let us only aſk ourſelves, "what became of thoſe, who were out of the ark? "The parallel will ſuggeſt what great danger there "muſt be to thoſe who were out of the church. "Thus did primitive Chriſtians argue, and unleſs "they had privileges, which we have loſt, we muſt "argue in the ſame manner now. If not, we do "diſhonour to the grace of God, who hath merci-"fully taken us into the ark of his church, and our "indifference will do no good; nobody will be "gained by it; offences among men will be multi-"plied, and the authority of God's religion will be "weakened; for if the church may be any thing, "men will ſoon conclude it may be nothing; and "who will not own, if his eyes are open, that much "of the relaxation and confuſion of latter times "hath ariſen from the poor low ideas which ſome "good men have entertained and propagated upon "this great ſubject? Others who have dared to ar-"gue of late years as Chriſtians did of old, have "been branded with the name of *high churchmen*, "and very deſervedly; for we know of no other true "churchmen; but faction, ſeeking reſt for itſelf, "can find none, but by inventing names and diſ-"tinctions which have no ſenſe in the mouth of a Chriſtian;

"Chriſtian; they are all of this world, and calcu-
"lated to ſerve ſome carnal purpoſe. Wiſe people
"ſhould conſider, that whatever examples there
"may have been of piety, learning, wit or wiſdom,
"joined with ſchiſm, they can never prove, that
"ſchiſm is no ſin; no man can be taken as autho-
"rity againſt the laws of God; and the great law
"of charity is ſupreme over all. It is not kindneſs
"but meanneſs, which ſhows reſpect to ſin in any
"man; for no man's perſon can render ſin reſpect-
"able. What is convenient to him, if pernicious
"in itſelf, and its conſequences, ought to be de-
"teſtable to us; and if offence muſt be given, it is
"better to offend man than God. Tenderneſs to
"ſchiſm may be a fine thing, and paſs for true pie-
"ty, ſo long as men ſhall judge one another: But
"when God ſhall judge us all, it muſt give an
"account of itſelf to Him, who is no reſpecter of
"perſons."†

From this moſt juſt and accurate account of *ſchiſm*, where a borrowed ray from the true light of the goſpel ſhines in every period, we may clearly ſee what it is, which "the great law of charity" requires of us. It is not to find excuſes for thoſe, who prefer any communion of their own invention to that of the Chriſtian church, and would convert into

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† See "*A Letter to the Church of England, pointing out ſome popular errors "of bad conſequence. By an old friend and ſervant of the church;*" publiſhed with the other works of the Rev. William Jones.

to a Babel of confuſion, what was deſigned to be "as a city that is at unity in itſelf." This is but a poor ſort of charity, which has nothing to beſtow but indulgence for error, and would rather allow the miſguided traveller to loſe his way and periſh, than be at any pains to ſhew him the path of life, or that light from above, which "would guide his "feet into the way of peace." When we are taught to pray, in one of the collects of our church, that God would "pour into our hearts that moſt excel-"lent gift of charity, the very *bond* of peace, and "of all virtues," we are thereby put in mind, that the gift, which we thus implore from heaven, is given for the ſole purpoſe of *binding* us together in peace and unity on earth; and when it ceaſes to operate in this manner, it is no longer that true Chriſtian charity which is founded in faith, and ſupported by hope, and can no more exiſt without theſe two, than the end can be obtained without uſing the means. While therefore we pray for the gift of *charity*, as perſons united in one *hope* of our calling, we muſt alſo contend for the one *faith*, which was once delivered to the ſaints; and of this faith, we are taught to receive the belief of "the "holy catholic church," as a moſt eſſential and important article.

In this light we have now conſidered it very fully, and in ſuch a manner as appears to us to be moſt conſiſtent with the deſign for which it is revealed to us in ſcripture, and has always made a part of

the Chriſtian creed. If the view we have taken of it, ſhall be conſidered as exhibiting a ſtrong attachment on our part to that ſide of the controverſy, which the oppoſers of our principles have thought proper to diſtinguiſh by, what they ſuppoſe to be, the odious appellation of *High-Church*, we have only to anſwer, in the words of a diſtinguiſhed prelate of the Church of England, that "we are not to be ſcared "from our duty by the idle terror of a nick-name, "artfully applied in violation of the true meaning "of the word," to bring diſcredit on the principles of thoſe, who, diſclaiming any ſort of divine right to thoſe powers, honours and emoluments, with which the prieſthood may be adorned by the wiſdom or piety of the civil power, are yet anxious to maintain the importance of its ſpiritual commiſſion, and not aſhamed to acknowledge, that there is in the ſacred character ſomewhat more divine than may belong to the mere hired ſervants of the ſtate, even that ſpiritual authority which is neceſſary for the adminiſtration of Chriſt's ſpiritual kingdom. According to this ſenſe of the word, adds the learned and venerable Biſhop Horſley, "we muſt be content to "be *High-Churchmen*, or we cannot be churchmen "at all. For he who thinks of God's miniſters, as "the mere ſervants of the ſtate, is out of the church "— ſevered from it by a kind of ſelf-excommunica-"tion.—But for thoſe, who have been nurtured in "its boſom, and have gained admiſſion to its mini-"ſtry, if from a mean compliance with the humour

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"of the age, or ambitious of the fame of *liberality* "*of ſentiment* (for under that ſpecious name, a pro-"fane indifference is made to paſs for an accom-"pliſhment) they affect to join in the diſavowal of "the authority which they ſhare, or are ſilent, "when the validity of their divine commiſſion is "called in queſtion; for any, I hope, they are "few, who hide this weakneſs of faith, this pover-"ty of religious principle, under the attire of a "gown and caſſock, they are in my eſtimation, lit-"tle better than infidels in maſquerade."†

This, we truſt, will ſerve as an apology for the attempt that has now been made to vindicate the principles, and ſupport the ſacred character, of the biſhops and clergy of the Scotch Epiſcopal church. That "the validity of our divine commiſſion has "been called in queſtion," in a manner which we ſurely did not provoke, and from a quarter where we could hardly have expected to meet with ſuch ſevere, unhandſome treatment, is a fact which cannot be doubted by any one, who reads with attention thoſe parts of Dr. Campbell's *Lectures on Eccleſiaſtical Hiſtory*, which are particularly levelled againſt the Epiſcopacy of Scotland, and who at the ſame time is acquainted with the hiſtory of that Epiſcopacy for at leaſt a century paſt, and knows how little foundation there was for ſuch a violent

† See the truly excellent charge delivered by Dr. Horſley, when biſhop of St. David's, to the clergy of his dioceſe, at his primary viſitation in the year 1790.

and unexpected attack. From this conſideration perhaps it may be inferred, that the weapons of an adverſary ſo incautiouſly aimed, might have been allowed to ſpend their force, and fall harmleſs to the ground. It may no doubt be thought a needleſs waſte both of time and labour, to employ them in the refutation of arguments which, like all thoſe that have ever been produced againſt Epiſcopacy in general, have been already ſo often refuted; or even to take ſo much pains in defending our own Epiſcopacy in particular, from an attack, which has nothing but its novelty, and perhaps the character of its author, to ſupport it. With reſpect to the former, we have already ſaid all that is neceſſary to ſhew, how little ſtrength there is in it: In regard to the latter, we could wiſh to ſay nothing; becauſe we are well aware how much weight will be thought due to it.

Far be it from us to ſay any thing, that could be ſuppoſed to detract from the perſonal worth, and purity of morals, which diſtinguiſhed the character of Dr. Campbell. We know him to have been in general, as his biographer juſtly deſcribes him—"a "man of a mild diſpoſition, and even temper, and "who was not much ſubject to paſſion." We recollect with pleaſure the opinion delivered by him in favour of a repeal of the penal laws, which, in times of civil commotion, had been paſſed againſt the Scotch Epiſcopalians, as well as againſt thoſe of the Roman catholic perſuaſion. And as far as we were con-

concerned in the relief which was obtained from the ſeverity of theſe ſtatutes, all due acknowledgement was made, for the friendly part which Dr. Campbell had acted in recommending the meaſure, as reaſonable in itſelf, and what, he thought, would be generally agreeable to the eſtabliſhed church of Scotland. To expreſs our gratitude on that occaſion to him, and to every one elſe who had any hand in procuring for us the toleration which we now happily enjoy, was both our bounden duty, and our earneſt deſire; and we cannot charge ourſelves with any neglect of what was ſo juſtly incumbent on us. Yet our ſpiritual character we muſt regard as of infinitely greater conſequence, than any temporal indulgence which we can poſſibly meet with: And as it was Dr. Campbell's avowed opinion, that "true "religion never flouriſhed ſo much, nor ſpread ſo "rapidly as when, inſtead of perſecuting, it was "perſecuted, and inſtead of obtaining ſupport from "human ſanctions, it had all the terrors of the ma-"giſtrate, and the laws armed againſt it,"† we have ſome reaſon to ſuſpect, that the removal of theſe terrors was conſidered as no great ſupport to our cauſe, while room was left to beat it down from another quarter, and a proof of the invalidity of our clerical orders was thought to be a ſeverer blow than any effect of fines and impriſonments. Relieved as we

† See his "*Addreſs* to the people of Scotland, on the alarms which had "been raiſed by the bill in favour of the Roman Catholics."

we have been from the latter by the clemency of government, we muſt ſtill feel the weight of the former, if not repelled by the force of thoſe arguments, which the cauſe we have to maintain ſo plentifully affords: And ſhould theſe be found to fail in producing the deſigned effect on every unprejudiced mind, it muſt be owing to the weakneſs with which they are urged, and not to any want of ſtrength in the arguments themſelves. One thing we wiſh to be conſtantly remembered; that this dormant controverſy has not been revived on our part from any other motive than what has ariſen from abſolute neceſſity: And whatever has been ſaid in the courſe of our reaſoning againſt ſome of the poſitions laid down by Dr. Campbell, has been brought forward entirely in our own defence, and to aſſert our right to that firm ground, on which the belief of Epiſcopacy as a divine inſtitution has hitherto reſted with inviolable ſecurity.

Had our Profeſſor's Theological Lectures been confined to the chair from which they were delivered, and reached no farther than the circle of his pupils, we ſhould not have been obliged to take any notice even of that part of them which was directly intended to oppoſe the principles and pretenſions of what he calls the "Scotch Epiſcopal party;" becauſe, as an eſtabliſhed Lecturer, he had a right to inſtruct his ſtudents as he thought proper, in the peculiar tenets of his own and their profeſſion. But when theſe inſtructions were committed to the preſs,

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and publiſhed to the world, for the evident purpoſe of impreſſing on the public mind, not only a mean and unfavourable idea of the eſtabliſhed form of church government in the other part of the kingdom, but a thorough contempt of what ſtill remains of the ancient eſtabliſhment of this country, we could not allow ourſelves to be wholly ſilent on a ſubject, with which our beſt and deareſt intereſts are ſo intimately connected, nor ſuffer the Epiſcopal Church of Scotland to appear as without a friend in the day of her humiliation, complaining as it were, in the words of the prophet, "that there was none "to take her by the hand, of all the ſons that ſhe "had brought up."—If it ſhall be ſaid, that the appearance we have now made in her defence would not have been attempted, had the perſon himſelf been alive, out of whoſe hands we have endeavoured to reſcue her credit and character, it may be ſufficient to anſwer, that if he had intended the attack to be made in ſuch an open and public manner, he would have conducted it after a different form, and ſo as to have exhibited a more ſatisfying evidence of the truth of what has been ſaid in his favour, "that he was uncommonly liberal to thoſe who "differed from him in religious opinions." If indeed he was ſo liberal to the infidel Hume, as "to "expunge or ſoften every expreſſion that either was "ſevere, or was only ſuppoſed to be offenſive,"† in

† See the *Account of his Life and Writings*, prefixed to his Lectures, p. 16.

in his controverſy with that ſceptical philoſopher; we might hope, that he would have been no leſs ſo to a ſociety, or even "party," as he calls them, profeſſing to be Chriſtians, and avowing a ſincere and uniform belief in all the great truths of divine revelation.* But if we muſt not preſume to call in queſtion

* We have already taken ſome diſtant notice of the favourable opinion which Dr. Campbell entertained of the ſentiments profeſſed by one of the moſt inſidious and inveterate enemies of Chriſtianity, and ſhall now produce a more direct proof of it, in the following letter written by our Profeſſor to Mr. Strahan the printer, and dated—June 25, 1776.

"I have lately read over one of your laſt winter's publications with ve" ry great pleaſure, and, I hope, ſome inſtruction. My expectations were " indeed high, when I began it; but I aſſure you, the entertainment I re" ceived, greatly exceeded them. What made me fall to it with the great" er avidity was, that it had in part a pretty cloſe connection with a ſub" ject I had occaſion to treat ſometimes in my theological Lectures, to wit, " the riſe and progreſs of the hierarchy: And you will believe, that I was " not the leſs pleaſed to diſcover, in an hiſtorian of ſo much learning and " penetration, ſo great a coincidence with my own ſentiments, in relation to " ſome obſcure points in the Chriſtian antiquities. I ſuppoſe, I need not " now inform you, that the book I mean is Gibbon's Hiſtory of the Fall of " the Roman Empire, which in reſpect of the ſtyle and manner, as well as " the matter, is a moſt maſterly performance."——See *Miſcellaneous Works of Edward Gibbon, Eſq. &c.* publiſhed in 2 vol. quarto, by John Lord Sheffield, 1796. In this letter, we cannot but obſerve the moſt unqualified approbation given to a work, which, even from what was then publiſhed of it, juſtified too well the remark that was afterwards made on the whole, that—"the author often *makes* where he cannot readily *find*, an occaſion to " inſult our religion; which he hates ſo cordially, that he might ſeem to " revenge ſome perſonal injury." Yet a coincidence in ſentiment, with reſpect to "ſome obſcure points in the Chriſtian antiquities," was ſufficient to make our theological Lecturer applaud, in the moſt flattering terms, this avowed *hater* of Chriſtianity. It was enough to ſecure every encomium which Dr. Campbell could beſtow, that this impious ſcoffer at the worſhip and worſhippers of Chriſt held the ſame opinions as thoſe which

tion the aſſurance given to the public, that theſe *Lectures on Eccleſiaſtical Hiſtory* were tranſcribed, and reviſed, and prepared for the preſs by the author himſelf, we can only regret, that we are obliged to rely on the truth of this information; and in that caſe may juſtly apply an obſervation which was made on a ſimilar occaſion, that—"when an au- "thor charges his blunderbuſs to be fired off by his "executors, it looks as if he himſelf was afraid of "the recoil."

We ſhall now take our leave of Dr. Campbell, with much concern for having been compelled to accompany him ſo long through that thorny field of controverſy into which we have been reluctantly dragged. Nothing could have induced us to enter on it but an imperious ſenſe of duty, demanding every effort in our power to protect our eccleſiaſtical polity from the effects of that ſharp and ſevere treatment, which it has unfortunately experienced at the hands of one of the moſt diſtinguiſhed of our countrymen. It is with pain that we reflect on a great part of the publication now before us, and hence unhappily feel a diminution of that reſpect, which we would gladly have entertained for the memory of Dr. Campbell. He has however afforded us an opportunity of reviewing the grounds on which our principles have ſo long ſtood firm and unſhaken, reſiſting all

the Doctor himſelf maintained, in relation to the "riſe and progreſs" of, what they both join in making the conſtant butt of their raillery——the *hierarchy*.

the force of irony and declamation, even when aided by the ſtill more powerful influence of worldly intereſt. And having thus, as we think, fully eſtabliſhed what was propoſed as the ſubject of this chapter,—That a part of the holy, catholic and apoſtolic church of Chriſt, though deprived of the ſupport of civil eſtabliſhment, does ſtill exiſt in this country under the name of the *Scotch Epiſcopal Church*, whoſe doctrine, diſcipline and worſhip have been happily found to agree with that of the firſt and pureſt ages of Chriſtianity; it will now, we truſt, be an eaſy matter to ſhew, that theſe ought to be ſteadily adhered to, by all who profeſs to be of the Epiſcopal communion in this part of the kingdom; the ſhewing which, in as plain, inoffenſive, and conciſe terms as poſſible, will, in our humble opinion, form a very ſuitable concluſion to the deſign for which theſe perſons have been addreſſed on the preſent occaſion.

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A CONCLUDING ADDRESS TO THE EPISCOPALIANS OF SCOTLAND, RECOMMENDING THEIR UNITED ADHERENCE TO THE PRINCIPLES, BY WHICH THEY ARE DISTINGUISHED.

IT has been juſtly obſerved, that no part of the hiſtory of man's redemption is more worthy of our devout admiration, than that myſterious union, by which God and man became one Chriſt, one Mediator, who was both to ſuffer, and to ſave; as man to ſuffer, and as God to ſave. But by the union of God and man in the perſon of Chriſt, another union was effected between Chriſt and his church; and as the head is joined to the body, ſo "we "being many, are one body in Chriſt." Now the church is that body; which he has united to himſelf in the ſame manner, according to another alluſion of his own adopting, as a branch is in the vine, ſo as to receive nouriſhment from the root that feeds and ſupports it. But this points out the neceſſity of theſe branches being alſo united by ſuch common ties as may hold them together, and ſo promote the growth and vigour by which they mutually cheriſh

and ſupport each other; juſt as Chriſtians, repreſented as one body in Chriſt, are ſaid to be "fitly "joined together, and compacted by that which "every joint ſupplieth," for the purpoſe of ſhewing the ſalutary effects of that connecting principle, by which the members are all tied to one another, and bear the ſame happy relation to the ſame common head.

We know, it is the beauty as well as the ſecurity of all regular ſocieties, to be well compacted and cloſely joined together, by ſuch bonds of union as are beſt calculated for that purpoſe; and it is the peculiar recommendation of the church of Chriſt, that it has in its conſtitution, as ſettled by its divine Founder, every thing neceſſary for conſtituting a regular, well formed ſociety. Its members are ſubject to one Head, even to him, whom the "Father "of glory hath given to be head over all things to "the church," and who, as "the Captain of their "ſalvation, was made perfect through ſufferings, "that his ſons might be brought unto glory, by "fighting manfully under his banner." To the order and diſcipline eſtabliſhed by him, they are all bound to ſubmit; and obliged to go through that courſe of probationary exerciſe, and perform that religious ſervice, which he has appointed, as the means of training them up for the enjoyment of thoſe heavenly rewards, by the promiſe and expectation of which they are peculiarly diſtinguiſhed from all other people. This is the light in which we are taught

taught to view the great object and end of the Chriſtian church, while confined to its militant ſtate here on earth; and from theſe, and ſuch like alluſions, frequently to be met with in the ſacred writings, we are juſtly led to conſider it as a ſociety eſtabliſhed on the moſt ſolid and laſting foundation.

Having therefore examined the nature of this foundation, and the order and uniformity of the ſtructure raiſed upon it, we cannot fail to diſcover, if we only look with an attentive, unprejudiced eye, the neceſſity of preſerving what is thus eſſential to the original purpoſe, and no leſs conducive to the permanent ſecurity, of this ſpiritual building. Theſe are things which ought not to be lightly regarded, as matters of mere indifference; for they are neceſſarily interwoven with the gracious ſcheme of our ſalvation, as laid down in the counſel of the moſt High, and ought not to be ſeparated from it. To attempt any ſuch ſeparation is to affect being "wiſe "above what is written," which can only ſerve to expoſe our own folly and preſumption. How much wiſer and ſafer muſt it be, to put ourſelves under God's direction, and being once entered into the ſchool of Chriſt, to abide carefully by his inſtructions, and make uſe of the means which he has appointed for training us up in the way, wherein we ought to go; the only way that leads to heaven and happineſs?—Yet mankind have always ſhewn a greater deſire to travel in paths of their own deviſing, than to keep in the way which God has kindly marked out for them.

them. In nothing has this diſpoſition been more evidently manifeſted, than in what regards the order and unity of the church; a ſubject on which too many who profeſs to be Chriſtians do not ſeem at all to think as they ought, or to beſtow on it that deep and ſerious attention, which is certainly due to it: due to it, both on account of its own importance, and more eſpecially for the ſake of the peculiar intereſt always taken in it, and the conſtant regard that was ſhewn to it, by that adorable perſon, who is the King and Head of the church, becauſe he is the Saviour of the body diſtinguiſhed by that appellation. From a principle of gratitude to him, as well as concern for ourſelves, we ought therefore to view this matter in a juſt and proper light, and not ſuffer our attention to be diverted from it, or our ſentiments to be ſwayed by any of thoſe popular errors, or looſe opinions, which ſo commonly prevail with reſpect to it.

Nothing is more evident from the hiſtory of our bleſſed Redeemer, than his unremitted anxiety for the welfare of that myſtical body of which he was appointed the glorious Head, and his earneſt deſire that all the members of it ſhould be preſerved in that holy and happy union with him, on which they muſt ever depend for their ſpiritual health and life, both here and hereafter. This it was, which employed his thoughts during the laſt, and moſt awful period of his life, and made the ſubject of that devout and dying ſupplication offered up by him,

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as the incarnate Son of God, to his heavenly Father, in which, as the one Mediator between God and men, he prayed, not for his apoſtles alone, "but for them alſo, who ſhould believe on him, "through their word;—that they all may be one," ſays he, "as thou Father art in me, and I in thee, "that they alſo may be one in us;"* *one*, not only in heart and affection, but alſo in an outward and viſible communion; that by ſeeing my followers thus united in one body—"the world may believe, "that thou haſt ſent me." Thus the unity of his body is made an argument for the truth of his divine miſſion, and is certainly one of the moſt obvious and ſatisfactory proofs, which the world in general can receive, that God hath ſent his Son to be the Saviour of it. Hence it is, that we find St. Paul, who was "choſen to be a witneſs unto all men," of this gracious ſcheme of ſalvation, ſo often and earneſtly urging the neceſſity of maintaining unity and concord among thoſe who were to partake in common of its ineſtimable bleſſings. He therefore prays for the converted Romans, "that the God of patience "and conſolation would grant them to be like minded one towards another, according to Chriſt Je"ſus; that they might with *one* mind and *one* mouth "glorify God."† And to the Chriſtians at Corinth, he addreſſes this affectionate exhortation—"I "beſeech you, brethren, by the name of our Lord Jeſus

* St. John, xvii. 20, 21. † Rom. xv. 5, 6.

"Jeſus Chriſt, that ye all ſpeak the ſame thing, and "that there be no *diviſions* among you, but that ye "be perfectly joined together in the *ſame mind*, and "in the *ſame judgment*."* And to the ſame purpoſe, he thus earneſtly admoniſhes his Epheſian converts—"I beſeech you, that ye walk worthy of the "vocation wherewith ye are called; with all low-"lineſs and meekneſs, with long-ſuffering, forbear-"ing one another in love; endeavouring to keep "the unity of the ſpirit in the bond of peace;" as a reaſon for which, the apoſtle immediately calls their attention to the conſideration of all theſe powerful and endearing motives to peace and unity—"There is *one* body, and *one* ſpirit, even as ye are "called in *one* hope of your calling; *one* Lord, *one* "faith, *one* baptiſm, *one* God and Father of all, "who is above all, and through all, and in you "all."†

We have here a moſt beautiful picture of the Chriſtian church in that happy ſtate of unity, which was ſo viſibly diſplayed in the glorious original, when mankind were invited to behold the bleſſed ſociety of God's faithful people, as formed into one regular body, animated by one divine ſpirit, ſupported by one heavenly hope, acknowledging one redeeming Lord, profeſſing one holy faith, bleſſed with one purifying baptiſm, and looking up, like dutiful children, with pious and humble truſt, to that

* 1 Cor. i. 10. † Eph. iv. 1—7.

that one God and Father of all, who is above all by his power, through all by his providence, and in all Chriſtians by the grace and influence of his ſanctifying ſpirit. Theſe are principles of unity, and motives to the preſervation of it, which one would think, cannot eaſily be reſiſted, and ſurely ought not to be overlooked by any who call themſelves Chriſtians, and as *members* of Chriſt's myſtical *body*, ſhould conſtantly bear in mind, that they are to be ſupported in that character, not by various kinds of ſuſtenance ſuited to their different taſtes and humours, but by one and the ſame ſpiritual nouriſhment, equally conducive to the health and ſtrength of all. For as in the natural body all the members are nouriſhed by the one common invigorating principle derived from their ordinary ſuſtenance; ſo the ſame faith is deſigned, and the ſame means of grace are provided, for the growth and ſupport of the whole body of Chriſtians; and no perſon can truly be ſaid to belong to this body, who does not adhere to the one faith, and partake of the one ſpiritual nouriſhment, by which it is ſo happily diſtinguiſhed.

As this matter however is now viewed even by many of thoſe who profeſs to be Chriſtians, it will perhaps be thought hardly poſſible, that any conſiderable part of mankind ſhould be ever thus "perfectly joined together in the ſame mind, and in the ſame judgment," and therefore unreaſonable to require or expect that they ſhould be ſo, while

people muſt neceſſarily differ in ſentiment on many occaſions, and conſider it as one of their moſt valuable privileges to think and judge for themſelves in matters of religion.—Yet this privilege, like all other kinds of liberty, may be carried too far, and by exceeding the bounds preſcribed to it, may come at laſt to defeat the very purpoſe, for which it was originally beſtowed on man. It was at a very early period of his exiſtence, that he wiſhed to think and act for himſelf in regard to his religious duty, and ſaw no reaſon why he ſhould not be the beſt judge of what was neceſſary to his own happineſs. Thus affecting to be as wiſe as God, he ſoon felt the fatal effects of his own folly: And yet there ſtill remains in man a ſtrong bias towards this original preſumption; and under a pretence of judging for himſelf, and directing his own ſteps in ſearch of truth, he often falls into error, and turns aſide from the right way in which he ought to walk, doing perhaps that which is good in his own eyes, but without duly conſidering, whether it be ſo in the ſight of God. If then by aſſerting his right to judge for himſelf, he departs from that obedience which he owes to the law of his Maker, he can gain nothing by ſuch independence, but the liberty to make himſelf miſerable; and while he thus leans to the feeble ſupport of his own underſtanding, he muſt be ever in danger of falling into miſchief. It was great kindneſs in God therefore to take him by the hand, and point out to him a wiſer and ſafer courſe. But

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this could only be done by enlightening his mind, informing his judgment, and ſhewing him "the "good and the right way" that leads to life and happineſs. And when the people of God were thus directed into the paths of truth and righteouſneſs, and inſtructed in the things that belonged to their eternal peace, it was ſurely but right and reaſonable, that they ſhould have the "ſame mind, and the "ſame judgment," with reſpect to theſe things, and be thus perfectly united in the true faith and fear of the God of their ſalvation. For has not he power to require ſubmiſſion from the underſtanding, as well as from the will of man; and may he not juſtly demand the belief of what he has revealed, as well as the practice of what he has commanded? If there be nothing in all this but what is highly agreeable to right and well inſtructed reaſon, it ought not to be deemed impoſſible to comply with a demand ſo juſt in itſelf, and ſo evidently intended for our comfort and happineſs.—When St. Paul was taking leave of his fellow Chriſtians at Corinth, and admoniſhing them to "be perfect, and of good comfort," he immediately added—"Be of *one mind*, live in *peace*, "and the God of love and peace ſhall be with "you;"† thus plainly intimating, that the only way for Chriſtians to ſecure to the church of which they are members, the comfort of God's gracious preſence, is to ſtudy the things that tend to peace and

† 2 Cor. xiii. 11.

unity, and to ſhew themſelves of *one* mind and *one* judgment, in profeſſing a ſincere and ſteady belief of all the great and fundamental truths of our holy religion. That there is no impoſſibility in our thus "holding faſt the profeſſion of our faith without "wavering," is evident from what, we certainly know, was the caſe with the very firſt converts to that faith, of whom it is expreſsly recorded that— "they continued ſtedfaſt in the apoſtles doctrine "and fellowſhip; and that the multitude of them "that believed, were of one heart, and of one "ſoul,"† or mind, with regard to their Chriſtian duty both in faith and practice.

It was this unity of mind and diſpoſition, which ſo gracefully adorned the firſt appearance and profeſſion of the Chriſtian faith, that recommended it in the moſt powerful manner to thoſe aſtoniſhed heathens, who uſed to obſerve with admiration, how the Chriſtians of thoſe times loved, and agreed with one another. We may therefore preſume that nothing has done more harm to the cauſe of Chriſtianity in theſe latter days, than the unhappy diviſions which have ſo long ſubſiſted, and are daily increaſing among thoſe, who would appear to be engaged in its ſupport, and yet, in many inſtances, are doing all they can, to undermine its authority, and expoſe its moſt ſacred truths to ſcorn and ridicule. It is a trite but juſt remark, that unanimity is the beſt

† Acts, ii. 42. and iv. 32.

beſt cement of every ſociety; and "if *Satan's* king-"dom were divided againſt itſelf," we know, "it "could not ſtand." For this reaſon, the ſons of Belial, finding that even their wicked ſchemes cannot be executed without a temporary concord, are obliged to fraternize, and become brethren in iniquity, till the end be accompliſhed, for which ſuch guilty aſſociations are formed. So theſe very combinations againſt the intereſts of religion, and the happineſs of mankind, hold out a ſtriking leſſon to thoſe who wiſh well to both; and from what has of late years been paſſing in the world, we Chriſtians may learn, and ought to be well convinced, that the kingdom of *our* Maſter will be beſt ſupported by the cultivation of peace and unity among its ſubjects.

This we may likewiſe diſcover from what is revealed to us of the ſpiritual world above, where the bleſſed worſhippers in the courts of heaven, make their ſound to be heard as *one*, while "they reſt not day "and night, ſaying—Holy, holy, holy—Lord God "Almighty—who was, and is, and is to come!" Such is the unity that prevails in heaven: And when the church of the firſt-born is eſtabliſhed in that happy place, the only contention will be, in giving glory, honour and praiſe to Him who ſitteth on the throne, while all the ſpiritual world, in their different orders, but with one conſent, are deſcribed as continually doing homage around him.—What a melancholy contraſt to this heavenly econo-

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my is preſented here on earth; where we ſee men diſpoſed to trample on every kind of order, but that of their own contriving, and who think they have a right to go to heaven in their own way, and chooſe their own guides! So much has been ſaid, and ſometimes juſtly ſaid, againſt the encroachment of human authority in things pertaining to God, that even in theſe things the interpoſition of divine authority has come at laſt to be called in queſtion: its ſanctions are firſt diſputed, and then reſiſted; and many there are to be found who ſeem as little inclined to render unto God the things that are God's, as unto Ceſar the things that are Ceſar's, being equally deſirous to get free from their obligations to both.

Such are the vain imaginations which men encourage, when, deſpiſing the means of ſalvation appointed by their Maker and Redeemer, they chooſe rather to contrive means of grace for themſelves, and to have both a church and a religion entirely of their own making. And ſuch, as we have now ſeen, are the unhappy conſequences of breaking looſe from that bond of union, which Chriſt himſelf eſtabliſhed, and his apoſtles ſo carefully preſerved, and ſo ſtrongly rivetted on the minds of their Chriſtian converts, that they felt the abſolute neceſſity of continuing as ſtedfaſtly in the apoſtolic communion, as in the apoſtolic doctrine, that is, in an outward and viſible communion with the ſociety which the apoſtles had formed as the church of Chriſt; and to which

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church, we are told, that "the Lord added daily ſuch "as ſhould be ſaved."* By this it was plainly ſhewed, that thoſe who expected ſalvation from Chriſt were to be added or joined to his church, in the manner that he had preſcribed to his apoſtles; and which church, under them, and their ſucceſſors in office, was to be preſerved and continued for that purpoſe, even for receiving the nations into it, to the very end of the world. Therefore in whatever part of the world, the apoſtolic commiſſion has been duly handed down, and in conſequence of that evangelical bleſſing, the "one Lord" is acknowledged, the "one faith" profeſſed, the "one baptiſm" adminiſtered, the "one God and Father of all" devoutly worſhipped and adored through the "one Media-"tor Jeſus Chriſt;" there we may hope to find a part of the "*one*" myſtical "body" of Chriſt, deriving its principle of unity, not from the pretended ſupremacy of one biſhop, as the ſuppoſed ſucceſſor of one particular apoſtle, but from the authority conferred by Chriſt on the whole apoſtolic college, ſucceeded, as they have been, in all their ordinary powers, by the regular and duly conſtituted biſhops of the church in all parts of the Chriſtian world.—Hence it is evident, that the boaſted claim of unity, as peculiar to the *church of Rome*, abſurdly comprehending under that title every nation which adheres to the Romiſh ſuperſtition, is no better than an arrogant

* Acts, ii. 47.

rogant aſſumption of that bleſſed privilege, which equally belongs to every ſound part of the body of Chriſt,—to every national church upon earth, which as a portion of God's holy city, is built on the apoſtolic foundation, and has its own Epiſcopal conſtitution, as a bond of union knitting together its ſeveral members, as "fellow-citizens with the ſaints, "and of the houſehold of God."

Where this plan of eccleſiaſtical unity and order has been ſteadily adhered to, no one part of God's houſe has been divided againſt another, no ſchiſm or ſeparation ſeen in his happy family. The preſervation of this common connecting principle keeps all the members together in their ſeveral ſtations, and holds out to the church her only ſecurity, under God, againſt the prevailing influence of that ſectarian ſpirit, which is ever employed in tearing one part from another, and ſo deſtroying the ſoundneſs and ſymmetry of the body. But where this guard has been unhappily thrown aſide, and a breach once made in the regular tranſmiſſion of that apoſtolic order which ſtill diſtinguiſhes the Epiſcopal churches of the Chriſtian world, we may eaſily perceive, from what daily paſſes before our eyes, how diviſion increaſes on all hands, and ſects and parties multiply ſo faſt, that names can hardly be found, as marks of diſtinction, ſufficiently appropriate to ſuch an endleſs variety of religious profeſſions.

Obliged then as we are, to witneſs ſo many forms of a melancholy departure from primitive truth and order,

order, it is to be hoped, that thoſe, for whoſe benefit the preſent addreſs is more immediately deſigned, will ſee the neceſſity of guarding againſt ſuch a fatal deluſion, and readily embrace the means afforded for that purpoſe, from what ſtill remains of the old Epiſcopal church of this part of the united kingdom; and which, though it has been long deprived of the ſupport of civil eſtabliſhment, is ſtill able, by its entire conformity to the pure apoſtolic model of church government, to hold up the beſt defence againſt every deviation from that primitive pattern. This defence therefore we would earneſtly recommend to all ſuch as feel a becoming deſire to repel the inſidious attacks of that levelling tribe, who can bear no ſubordination in the church, and as little of it as poſſible in the ſtate, wiſhing to keep back as much as they can, of what is due from them both to God and the king. In counteracting the miſchievous tendency of theſe new opinions, ſo falſe, and yet ſo flattering to the pride and corruption of human nature, it would be difficult to ſay, by what ſyſtem of religious faith and practice we could hope to be more ſucceſsful, than by that which is profeſſed in the church to which we belong, agreeing, as it does in every inſtance of doctrine and duty, with that which has the ſanction of legal eſtabliſhment in the other part of the kingdom.

The Church of England has happily maintained her ground amidſt the rude aſſaults of open enemies from without, and the more treacherous con-

duct of ſome pretended friends that ſtill affect to keep within her pale, though ſeemingly for no other purpoſe, than to do her the greater miſchief. Her eccleſiaſtical conſtitution, in all the eſſential parts of it, has been often and ably defended on the authority of ſcripture, as well as from the practice of the earlieſt ages of Chriſtianity: And on that foundation, we truſt, it will ſtand ſecure, and continue to be defended with a zeal and ability ſuitable to the rank which ſo venerable a part of the church has long held in the Chriſtian world. But for this purpoſe, recourſe muſt ſtill be had to the order and diſcipline of the Chriſtian church in its firſt and pureſt ages, as theſe exhibit the ſtandard by which every modern form of eccleſiaſtical polity ought to be examined: And through the whole proceſs of this examination, care muſt be taken to lay aſide every weight which worldly circumſtances might throw into the ſcale; for, "to any particular or "national church all temporal alliances are but "momentary conſiderations, which paſs away with "the faſhion of this world; and the church may "be either with them, or without them, as it was "in the firſt ages; but the church itſelf, under "the relation it bears to Jeſus Chriſt, abideth for "ever."

Such was the opinion of one of the brighteſt ornaments and ableſt defenders of the eſtabliſhed Church of England, and whoſe good will to the houſehold of faith made him alſo a zealous friend

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to the *not* eſtabliſhed Epiſcopal Church in Scotland;† the order and diſcipline of which, he well knew, were formed after the apoſtolic pattern, and its doctrine perfectly ſimilar to that which is profeſſed in the united church of England and Ireland. Differing indeed in outward appearance, as to the countenance and ſupport derived from the civil power, but coinciding in all the eſſential points, which conſtitute what is purely eccleſiaſtical adminiſtration, it might be expected, that the Epiſcopal churches in all the three parts of the kingdom, would, in that character, have but one object in view, the promoting a more general diffuſion and influence of thoſe ſound and ſalutary principles, by which they are ſo happily diſtinguiſhed. And if there be any juſt ground for ſuch an expectation, it may ſeem a circumſtance ſomewhat ſtrange, and not eaſily to be accounted for, that even in this country, there ſhould be two branches of what is called the Epiſcopal perſuaſion ſtanding aloof from each other, and ſtill continuing in a ſtate of unbecoming ſeparation, without any reaſonable cauſe being aſſigned for it.

When we conſider the various diſcordant opinions, with reſpect to religion, which prevail even in the Chriſtian world, and how widely different many of them appear in the eſtimation of thoſe who are ſeverally diſtinguiſhed by them, we can hardly per-

† See the Life of the Rev. William Jones, A. M. by his excellent friend William Stevens, Eſq. prefixed to the late edition of his works in twelve volumes. London, printed for the Meſſrs. Rivingtons, &c. 1801.

ceive any room for coalition among ſuch jarring parties, or hope to find any tendency towards union, where ſo many motives concur in promoting continued ſeparation. When there appears to be ſomething radically wrong in the conſtitution of any religious ſociety, or errors and abuſes have been afterwards introduced, and become inſeparably connected with it, the danger of any approach to ſuch infectious corruption will keep thoſe at a diſtance from it, who are ſincerely deſirous to "abhor that "which is evil, and to cleave to that which is "good." For this reaſon it is not to be expected that papiſts and proteſtants, preſbyterians and epiſcopalians will ever be brought to coaleſce, or admit of being blended into one body, while ſome of the general principles peculiar to each of the parties are ſo oppoſite to thoſe of the others, as to prevent their being united as "members in particular," of *that* one body, which has Chriſt for its Head.

In ſuch caſes as theſe, while ſeparation neceſſarily continues, the guilt of it can be imputed only to thoſe, with whom communion cannot be maintained but on ſinful terms, or who themſelves have broke aſunder that chain of eccleſiaſtical order, and regular ſucceſſion in the miniſtry, by which alone Chriſtians can be held together "in the unity of "the ſpirit, and in the bond of peace." But on the other hand, nothing can be more proper and becoming, than that thoſe who hold the ſame profeſſion of faith, founded on the truth as it is in Chriſt,

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who worſhip their God and Redeemer by the ſame form of "*common prayer*," and acknowledge the obligation of the ſame duties, civil and religious, ſhould alſo be diſtinguiſhed by every ſuitable teſtimony of brotherly love, that may be expreſſive of ſuch unanimity of ſentiment. It has therefore been long a matter of ſincere regret, as well as of juſt ſurpriſe, that thoſe who call themſelves members of churches which are in communion one with another, as the Epiſcopal churches of England and Scotland are acknowledged to be in all matters of ſpiritual concern, ſhould yet, in this part of the kingdom, appear as two diſtinct and ſeparate bodies, totally unconnected, and independent of each other. Such an appearance, and the motives on which it continues to be exhibited, are ſurely as inconſiſtent with the true ſpirit of Epiſcopal principles, as ſubverſive of the order and unity which our Lord himſelf commanded, and his apoſtles ſo carefully eſtabliſhed in his church.

To every perſon, who is in the leaſt acquainted with the hiſtory of the Chriſtian church before it was incorporated into the ſtate, it muſt be well known, that in theſe primitive times, no preſbyter could have regularly diſcharged the duties of his ſacred office, but in communion with, and ſubordination to, the biſhop of the dioceſe, in which he officiated. This was a maxim at that time univerſally acknowledged, and no leſs ſtrictly attended to, as abſolutely neceſſary to the maintenance of eccleſiaſti-

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cal order. It was therefore enforced by all the weight of legal ſanction, as ſoon as the church came to enjoy the protection and ſupport of the civil power. But the deprivation or want of that ſupport cannot poſſibly invalidate a right which had exiſted previouſly to the conferring any ſuch privilege.—And if there be ſtill a ſucceſſion of biſhops in Scotland, as we think has been clearly demonſtrated by facts and arguments that muſt carry conviction to the mind of every real, and well-informed Epiſcopalian, it does not then become any one who profeſſes to be ſuch, to withhold from theſe biſhops a right which has been ever acknowledged as eſſential to the Epiſcopal character, and to withhold it too for no other reaſon, but becauſe Epiſcopacy in this country is not eſtabliſhed by law: A reaſon, which could not at all have operated for the firſt three hundred years after Chriſt, when no part of his church enjoyed any ſuch eſtabliſhment, and yet every part of it was tenacious of its diſcipline, and careful to maintain regularity and order in all its adminiſtrations.

The ſame care and attention ought ſtill to be obſerved by all who wiſh well to the real intereſts of that part of the Chriſtian church, of which they profeſs to be members: And if there be any in this country, who do not think it enough to be in communion with, but actually call and conſider themſelves as a part of, the Church of England, they may be well aſſured that we who belong to the Scotch

Epiſcopal

Epiſcopal church, are juſt as much in communion with the Church of England as they are; though neither we nor they can pretend to be a part of that church, while we reſide in a country which is entirely without its pale, and in which none of its governors either exerciſe or claim any ſort of ſpiritual juriſdiction. This however does not prevent our earneſt deſire to maintain that mutual relation in matters of ſpiritual concern, which ought to ſubſiſt among all the ſound and orthodox parts of the Chriſtian church, and particularly in theſe two branches of it, which, by local ſituation, as well as other combining circumſtances, are more eſpecially connected in this iſland. The intereſts of true and primitive Epiſcopacy are the ſame on both ſides of the Tweed; and where identity of principle is ſo manifeſt, other marks of Chriſtian fellowſhip ought not to be wanting. As far as the Church of England can derive any benefit from the zeal and influence, the prayers and good wiſhes of the Scotch Epiſcopal clergy, on theſe ſhe may ever depend, as offered and exerted with the utmoſt ſincerity for her ſervice and ſupport: And all that we expect in return, is a ſimilar tender of ſuch good offices only as our ſituation will admit of receiving, without any encroachment on the civil rights and privileges of the eccleſiaſtical eſtabliſhment in either part of the kingdom. Any deſire to interfere with theſe, we have always diſclaimed in the moſt explicit terms, having, in our clerical capacity, no other object in view, than to maintain

maintain the truth, and promote the influence of thoſe religious principles, by which we are diſtinguiſhed, and which, correſponding as they do with thoſe of the church of England, are no leſs conducive to the peace and comfort of ſociety in this world, than neceſſary to prepare us for everlaſting happineſs in the world to come.

In our endeavours to attain the accompliſhment of ſuch deſirable objects, we could wiſh to receive whatever aſſiſtance might be derived from the co-operation of thoſe clergymen from England, who having obtained their orders in an Epiſcopal church, may be ſuppoſed to ſettle in this country, for the purpoſe of ſupporting Epiſcopal principles. But this can only be done by their uniting themſelves to the venerable remains of what was once the eſtabliſhed Epiſcopacy of Scotland, and could receive no other injury from its being thrown off by the ſtate, than the loſs of that legal ſanction, and thoſe temporal emoluments, which are totally unconnected with its ſpiritual powers, and the validity of its eccleſiaſtical adminiſtrations.† The outward exer-

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† This diſtinction has been very lately pointed out in a moſt clear and ſatisfactory manner, by a learned divine of the Church of England. See " *Religious Enthuſiaſm conſidered; in eight ſermons, preached before the univerſity* " *of Oxford, in the year* 1802. *At the Lecture founded by John Bampton.*— " *By* GEORGE FREDERIC NOTT, *B. D. Fellow of All Souls College.* In ſermon ii. p. 107, 108—we meet with the following note, exhibiting very clearly the author's ſentiments reſpecting the validity of orders in any ſuch Epiſcopal church, as that which ſtill ſubſiſts in Scotland. " There is no " point," he ſays, " on which the adherents to apoſtolical Epiſcopacy have

ciſe of theſe may be reſtrained by prohibitory ſtatutes, but their ſpiritual efficacy cannot be affected by any ſuch political expedients. Theſe could never have operated but as legal diſqualifications; and however they might have ſerved as a pretence for diſunion among the Epiſcopalians in Scotland, while one of the parties was ſuſpected of diſaffection to the exiſting government, that pretence has now for ſeveral years been completely removed, and no ground left for any ſuch unſeemly ſeparation as ſtill unhap-

" uniformly inſiſted more, than on the difference between that which is " eſſential, and that which is incidental to the miniſtry. The one a power " unalienable, being connected with an office, which could have had no " authority, were it not of divine appointment; the other contingent, being " ſuch privileges as the ſtate can either refuſe, confirm, or impart.—The " conduct therefore of thoſe, who wiſhing evil to our church, confound the " above diſtinction, and call Epiſcopacy a *tyrannical corporation*, and its " miniſters an *army of hireling prieſts*, (ſee Robinſon's Lectures for the in- " ſtruction of Catechumens, p. 31, 32.) ſurely is warranted, neither by " reaſon, nor by charity. Should it happen, that Epiſcopacy were deprived " of all that ſupport, which it now enjoys from the temporal power; " were its miniſters even ſpoiled of their proper revenues; were they eject- " ed from national councils, and rendered in their external condition con- " temptible and deſtitute; its claims to authority in the church of Chriſt " would nevertheleſs continue exactly the ſame, as they are at preſent; " nor could one ſingle argument, of all that have been here adduced, be af- " fected by the change. Should that time ever arrive (though we truſt in " God's mercy, that it will not, yet if it ſhould) then the piety, the zeal, " the conſtancy, with which the Epiſcopal clergy would adhere to the af- " flicted church, would prove, that their attachment to it in the hour of " its proſperity proceeded ſolely from the conviction, that this form of mi- " niſtry, whether perſecuted, or whether exalted, is truly that which was " appointed by their bleſſed Lord" What Mr. Nott here ſuppoſes would happen in England, were its Epiſcopacy to fall in the way he deſcribes, has actually been exemplified in the caſe of the Epiſcopal clergy of Scotland.

pily ſubſiſts between the two bodies of Epiſcopal denomination in this country.

From what has been already advanced in defence of the loyalty of the Scotch Epiſcopal church, and which is daily confirmed by the quiet and orderly conduct both of its clergy and laity, it is evident that no argument can be drawn from that quarter, to juſtify any oppoſition to it, among thoſe who profeſs the ſame principles of religion, and make uſe of the ſame forms of public devotion which are profeſſed and uſed in it. If in any particular inſtance, its clergy have omitted to qualify themſelves after the preciſe form which the law preſcribes, for perſons holding offices of truſt or emolument under the crown, it is but fair to preſume from the general tenor of their conduct, that ſuch omiſſion does not proceed from any unworthy opinion reſpecting the authority of government; neither does it ſeem at all peculiar to the Scotch Epiſcopal clergy; as many of thoſe ordained in England, but who officiate in Scotland, will be found in the ſame predicament, and are probably all included in the act of indemnity, which, through the clemency of the Britiſh legiſlature, is paſſed every year for the relief of thoſe who neglect to qualify themſelves according to law.

The ſame obſervation may be made, with reſpect to another clauſe of the ſtatute, particularly applicable to the caſe of the Scotch Epiſcopal clergy, which requires them to ſubſcribe a declaration of their aſſent to the *thirty-nine articles* of the Church of England:

land: A requiſition, with which they ſurely cannot refuſe to comply, from any objection to the general doctrine of theſe articles; ſince they are ready on every occaſion to teſtify their being in communion with the Engliſh church; and ſubſcribing her articles is only doing that in a more ſolemn and legal manner. The omiſſion therefore cannot poſſibly ariſe from any religious ſcruple about the articles, or any deſire to evade what the legiſlature, in this inſtance, has thought proper to enjoin. It muſt proceed ſolely from the difficulty of exhibiting this proof of our agreement in doctrine with the Church of England before a civil magiſtrate in Scotland, who, in that capacity, is ſuppoſed to have concern only with the religious eſtabliſhment of his own country. It would therefore tend greatly to facilitate our obedience to this part of the ſtatute, if means could be contrived to receive our compliance with it, in a manner diſtinct from the other qualifications which the law preſcribes; though indeed it is hardly poſſible for any ſtatute to preſcribe a more direct and unequivocal teſtimony of the conformity of our principles to thoſe of the Church of England, than what we regularly afford, by daily uſing in our public worſhip her moſt excellent and admirable liturgy, which ſurely contains the ſubſtance of her Chriſtian doctrine; and therefore by adopting the one, we do in fact declare our firm belief of the other. This being a free and voluntary declaration of our ſentiments, emitted on every occaſion that

calls us to the houſe of prayer, it is impoſſible that any ſuſpicion of diſſimulation, or inſincerity, can be attached to it. For although a reluctant compliance may be ſometimes extorted by the force of authority, what is ſpontaneouſly done, and daily repeated, cannot be conſidered as liable to any ſuch imputation. This is a proof of uniformity much ſtronger, and more manifeſt to the eye of the public than any ſubſcription whatever, and it is exhibited at every celebration of divine ſervice in the Scotch Epiſcopal chapels, where the *Book of Common Prayer* is as conſtantly uſed, and the rites and ceremonies of the Church of England as duly obſerved, as in any place of worſhip locally ſituated within the limits and juriſdiction of that church.

If it ſhall be thought that the interpoſition of civil authority gives an additional ſanction to the liturgical ſervice of a church eſtabliſhed by law, the Scotch Epiſcopal church, as ſucceeding to that which once enjoyed the benefit of ſuch legal eſtabliſhment, may be allowed the privilege of preſerving the remembrance of that benefit, by uſing the only reformed liturgy, which was ever ſanctioned by royal authority in this part of the kingdom; and with reſpect to which, it was obſerved by the biſhops of Scotland, at the time of its being introduced—"that a liturgy made by themſelves, and in "ſome things different from the Engliſh ſervice, "would be moſt acceptable to their countrymen, "whom they found very jealous of the leaſt dependence

" pendence on the Church of England." It is therefore true, and we have no inclination to conceal or diſguiſe the truth, that the communion ſervice made uſe of in the Scotch liturgy, and ſtill adopted with ſome ſmall variation in moſt of the Scotch Epiſcopal chapels, differs a little from that of the Church of England, and ſeems to have been rather formed after the model of what is called the firſt reformed liturgy of Edward the ſixth, and which in a ſubſequent act of parliament, that made ſome alterations in it, is declared to have been " concluded with " one uniform agreement, by the aid of the Holy " Ghoſt, and to contain nothing but what was " agreeable to the word of God and the primitive " church." With ſuch a character of it before them, ſanctioned by legal authority, we need not wonder, that the compilers of the Scotch liturgy were well diſpoſed to adopt what had been thus recommended by the wiſdom and piety of the firſt and ableſt reformers of the Church of England; men juſtly celebrated for learning and ſolidity of judgment, and ſome of whom had reſiſted the errors of popery even unto blood, and ſuffered martyrdom in the cauſe of the Reformation.*

From ſeveral inſtances which could be produced, it is evident how careful too the biſhops of Scotland were, to guard againſt every thing which their prejudiced countrymen might be inclined to interpret as

* See Mr. Wheatly's excellent *Illuſtration of the Book of Common Prayer, &c.* p. 25, 26.

as a "ſymbolizing with popery."† In the *preface* immediately ſubjoined to the royal "proclamation "for the authorizing of the Book of Common Pray-"er to be uſed throughout the realm of Scotland," they thus expreſs themſelves—"But as there is no-"thing, how good and warrantable ſoever in itſelf, "againſt which ſome will not except; ſo it may "be, that exceptions will be taken againſt this good "and moſt pious work, and perhaps none more "preſſed, than that we have followed the Service "Book of England. But we ſhould deſire them "that ſhall take this exception, to conſider, that "being as we are, by God's mercy, of one true pro-

† It is particularly obſervable, that where they found the term *prieſt* uſed in the Engliſh prayer book, they ſubſtituted the word *preſbyter*, which whether it was right or not, ſhewed their extreme caution in leaving as little room as poſſible for the common clamour about *prieſtcraft*. To throw ſome farther light on this ſubject, there was printed at London in the year 1792—*A Collation of the ſeveral Communion Offices—in the prayer book of Edward VI.—the Scotch prayer book of the year* 1637—*the preſent Engliſh prayer book, and that uſed in the preſent Scotch Epiſcopal church*:" The preface to which ſays—"The following collation was made by a divine of the eſta-"bliſhed Church of England, high in ſituation, at firſt with a view to no-"thing more than his own private ſatisfaction. It is now, with his "permiſſion, printed and diſperſed, in order to confute certain falſe and "malicious inſinuations, which have been circulated concerning the preſent "practices of the Epiſcopalians in Scotland, with an evident intention to "injure them in the eſteem of the Britiſh Legiſlature. That the liturgy "now in uſe among the Scotch Epiſcopalians, is preciſely the ſame with "the preſent Common Prayer Book of the eſtabliſhed Church of England, "except in the communion office; and that the variations to be found there "are thoſe, and thoſe only which are exhibited in this collation, is atteſted "—March 30th, 1792—by the perſon who was then in London, as dele-"gate of the Scotch Epiſcopal church, ſoliciting a repeal of certain penal "ſtatutes."

"profeſſion, and otherwiſe united by many bonds;
"it had not been fitting to vary much from theirs,
"ours eſpecially coming forth after theirs, ſeeing
"the diſturbers of the church both here and there
"ſhould by our differences, if they had been great,
"taken occaſion to work more trouble." And they conclude their preface with this pious petition—"The God of mercy confirm our hearts in his "truth, and preſerve us alike from profaneneſs and "ſuperſtition!"

In conformity to the wiſh, which was thus piously expreſſed by the archbiſhops and biſhops of Scotland, at the time of introducing their book of Common Prayer, the preſent Scotch Epiſcopal church continues to uſe it in a manner equally diſtant from "profaneneſs and ſuperſtition," and which has been moſt cordially approved of by many of the moſt eminent divines of the Church of England, as perfectly agreeable to divine truth, as well as to primitive uſage; and can therefore give no juſt cauſe of offence to any ſincere and well inſtructed Chriſtian.

It is a circumſtance well known to all who are acquainted with eccleſiaſtical hiſtory, that in the firſt and pureſt ages of Chriſtianity, and even now, where it is uncorrupted with the errors of popery, every national church has been and is conſidered, as at liberty to uſe its own particular liturgy, or form of celebrating divine ſervice, and adminiſtering the ſacraments of our holy religion, provided that ſuch forms are agreeable to the word of God, and "good

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" to the uſe of edifying." This is a privilege, which has never been denied to any ſound and orthodox part of the body of Chriſt; and if that ſmall portion of his myſtical body, which ſtill ſubſiſts in this country, under the name of the Scotch Epiſcopal Church, is no longer to be conſidered as a *national church*, becauſe it has been deprived of national ſupport, or legal eſtabliſhment, it has the more need, and therefore the better right, to adapt its liturgy to the particular ſituation in which it is placed, ſo far as may conſiſt with the analogy of faith, and tend to the edification of thoſe who are to be benefited by it. However cloſely and cordially we may agree in matters of faith and doctrine, with the eſtabliſhed Church of England, yet the very circumſtance of our having loſt that eſtabliſhment, which ſhe ſtill happily enjoys, points us out in that reſpect, as a diſtinct and ſeparate church, deriving no farther ſupport from the ſtate than that of toleration, and therefore reſtricted, as Chriſtians, to no other form of worſhip than what is neceſſary to manifeſt our dutiful and becoming behaviour as ſubjects. It is from this motive, as well as from a juſt ſenſe of its general excellency and uſefulneſs, that our church makes conſtant uſe of the Engliſh liturgy, not only in her morning and evening ſervice, but alſo in other occaſional offices, with as little variation as the difference of circumſtances will admit. And on the ſame ground the celebration of the holy euchariſt by the Scotch communion office, has been general-

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ly adopted in the congregations of the Scotch Epiſcopal church, as moſt agreeable to the ſentiments, which they have been taught to entertain, reſpecting the nature and deſign of that venerable inſtitution, and which are well known to have prevailed in the primitive church, long before any ſuch thing as popery was heard of in the world.

" The firſt Chriſtians had no idea of the holy " euchariſt being a proper propitiating ſacrifice, in " which the body and blood of Chriſt in truth, " reality and ſubſtance, are offered up—the idea, " which gave riſe to the idolatry practiſed in the " modern church of Rome on this ſubject; but " they conſidered it to be a *commemorative* ſacrifice, " and *typical repreſentation*, by way of memorial of " the grand ſacrifice, that had been offered up on " the croſs by Jeſus Chriſt; an idea, which per- " fectly ſecures the poſſeſſors of it from the groſs " corruption of the church of Rome; becauſe the " *commemoration* of a fact cannot be the *fact itſelf;* " the repreſentation cannot be the thing deſigned " to be repreſented; the ſign cannot be the reality, " which it is meant to ſignify. Such is the idea," ſays an eminent Engliſh divine, " which our church " entertains upon this ſubject. She conſiders the " ſacrament of the Lord's ſupper to be a feaſt upon " a ſacrifice; to conſtitute it ſuch, that which is " feaſted upon, muſt have been firſt made a ſacri- " fice, by having been offered up by a prieſt. Such," he adds, " is the idea, which the Scotch Epiſcopal

" church has upon this ſacred ſubject; which, by " forming her communion ſervice upon the model " of that, ſet forth for the uſe of the Church of " England in the reign of Edward VI, ſtill keeps " cloſer to the original pattern of the primitive " church, in the celebration of this ſervice, than " the Church of England now does."†

To this account of our *communion ſervice* given by an Engliſh clergyman, who appears to have ſtudied it thoroughly, and to be well qualified to judge of its merits, by comparing it with the original ſtandards of the primitive church, it would be ſuperfluous, on the preſent occaſion, to add any thing farther in its vindication. From the opinion here delivered, it is ſufficiently evident, that the clergyman, who thinks ſo favourably and juſtly of the Scotch communion ſervice, would not ſcruple, were he officiating in Scotland, to adminiſter the holy ſacrament of the Lord's ſupper, according to *that ſervice*, being well convinced, that in ſo doing, he would not be departing, in the leaſt, from the principles of the church in which he received his ordination, nor ſhewing any ſort of diſobedience to the canons of that church. The authority of theſe canons, and the obligation of obedience which they neceſſarily impoſe upon every clergyman ordained in the Church of England, can extend no farther than the limits af-

† See *An Appendix to the Guide to the Church*, vol. II. p. 414. London, 1799. By the Rev. Charles Daubeny, L. L. B. &c.

aſſigned to the juriſdiction of that church, which, in the royal mandate affixed to the canons, are expreſsly declared to comprehend the provinces of Canterbury and York.—It is in theſe provinces therefore, and in them only, that every clergyman, ordained by a biſhop of the Church of England, becomes bound, by the thirty-ſixth canon, to uſe the form preſcribed in the Book of Common Prayer, and adminiſtration of the ſacraments. But neither the authority of that canon, nor the obligation ariſing from it, can have any place in Scotland, where the preſbyterian eſtabliſhment admits no legal form, and the toleration granted to the Epiſcopal Church only requires, "that every paſtor or miniſter officiating in any Epiſcopal chapel or meeting-houſe in Scotland, ſhall at ſome time during the exerciſe of divine ſervice, pray for the King's moſt excellent Majeſty by name, his heirs and ſucceſſors, and for all the royal family, as directed in the liturgy of the Church of England."—This is the only form preſcribed by the civil law to any Epiſcopal paſtor or miniſter officiating in that part of Great Britain called Scotland, which, being neither within the province of Canterbury nor of York, cannot be ſubjected to the authority of any eccleſiaſtical canon intended ſolely for that part of Britain which lies within theſe provinces.

Such then being clearly the caſe, with reſpect to the law of the land, and the juriſdiction of the Church of England, it is obvious, that no obſtruc-

tion can poſſibly ariſe to the ſo much deſired union among the Epiſcopalians in Scotland, from any obligation which clergymen ordained in England or Ireland lie under, while officiating in this country, to adhere preciſely to the uſe of the Engliſh liturgy, either in the public prayers of the church, or the adminiſtration of the ſacraments. Theſe clergymen may no doubt prefer the uſe of that liturgy to any other form, either from a conviction of its ſuperior excellence, or as the natural conſequence of their being long accuſtomed to it: And on the ſame ground, it may be preſumed, that the Scotch Epiſcopal clergy are, in general, attached to the communion ſervice of their own church, as well as to the liturgy of England, which they daily make uſe of in all their other miniſtrations. But the attachment on either ſide to one particular point of difference, where the agreement is ſo general and well founded in all other reſpects, ought never to be put in the balance with thoſe far more weighty and important conſiderations, which enforce the neceſſity of maintaining as far as poſſible, peace, unity, and concord among all the members of Chriſt's myſtical body.

That the exerciſe of this Chriſtian duty in the inſtance to which we are now more immediately pointing, is not only poſſible, but attended with no ſort of difficulty to thoſe who have a juſt ſenſe of it, and are well diſpoſed towards it, muſt, we think, be ſufficiently evident from the account that has been given in the foregoing pages, both of the nature of

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Epiſcopal principles in general, and of thoſe in particular by which the Epiſcopalians of Scotland are diſtinguiſhed. Their principles, we have ſeen, are the ſame with thoſe of the Church of England, as laid down in her thirty-nine articles, and as illuſtrated by her liturgy, and by the rites and ceremonies obſerved in the ſeveral parts of her religious ſervice. The obſervance of theſe, accompanied with the regular ſolemnization of her feſtivals and faſts, has always adorned, what we hope, may be called, though in a humble and lowly form, her ſiſter church in Scotland: and which for ſome time after the loſs of all her temporal honours and emoluments, continued to retain under her ſpiritual care, all thoſe who profeſſed to be of the Epiſcopal perſuaſion in this part of the kingdom. As theſe originally formed but one church, ſo in all probability would they have remained as one, united body, had not a diviſion taken place, in conſequence of a difference of opinion with regard to the political ſtate of the country, while ſome of the Epiſcopalian profeſſion adhered to the intereſt of the exiled family, and others thought themſelves at liberty to acknowledge the right of the reigning prince. The diſaffection of the former produced thoſe ſevere reſtrictions, which government thought proper to impoſe on the outward celebration of their religious worſhip; while the compliance of the latter procured the protection of the legiſlature to that lame defective form of Epiſcopal adminiſtration, which could only be meant as a tem-

temporary expedient, affording the beſt ſupply which the untoward circumſtances of the caſe would permit, and might therefore be ſuppoſed to diſappear, and give way to ſomething better, as ſoon as the cauſe was removed, which gave riſe to this political ſubſtitute.

Happily for all concerned, the cauſe for which the name, or appearance of Epiſcopacy, was thus ſubſtituted for the reality, has now for ſeveral years been completely removed, and it is ſurely full time that the effect ſhould ceaſe, which has ſo long been produced by it. Every political difference being now totally done away, the whole body of Epiſcopalians in Scotland may be conſidered as of "one "mind, and one mouth," with reſpect to the government of their country; and the legiſlature itſelf would ſeem to be of opinion, that they either are, or may be united alſo in a religious ſenſe, by including them all in one general act of toleration. As the law now ſtands, in regard to the Epiſcopal orders of paſtors or miniſters officiating in Scotland, no diſtinction is made in favour of thoſe granted by the biſhops of England or of Ireland: It is enough to entitle them to the protection of government, that "the paſtors, miniſters and laity of the Epiſcopal "communion in Scotland, are now well attached to "his Majeſty's perſon, family and government, and "are willing, in a proper manner, to manifeſt ſuch "attachment." All of that profeſſion therefore, being comprehended in one view by the legiſlature of their

their country; and having never been kept aſunder by any religious difference, ought undoubtedly to come together, as one regular, well ordered ſociety, firmly united in the profeſſion of "one faith," obedience to "one Lord," and no leſs ſo in their adherence to that order, and form of government, which he was pleaſed to eſtabliſh in his church.

We have already conſidered ſome of the unhappy conſequences, which ariſe to our holy religion in general, from the multiplied diviſions among thoſe "who profeſs and call themſelves Chriſtians:"—And our attention has been particularly directed to the nature and tendency of that miſchievous thing called *ſchiſm*, as conſiſting in a wilful and cauſeleſs ſeparation from any ſound and regular part of the Chriſtian church. The imputation of ſuch a flagrant breach in the unity and order of that ſpiritual body, of which the Redeemer of mankind vouchſafed to become the merciful Head, the writer of this addreſs is unwilling to fix on any claſs of profeſſed Chriſtians, without ſeeing the moſt juſt and obvious ground for it. His wiſh and intention have rather been, to explain the nature and point out the danger of ſchiſm, leaving the application of what he has ſaid on this important ſubject, to the candour and good ſenſe of thoſe, who ſhall be diſpoſed to view it in a proper light, and as a matter in which they are deeply concerned. *Diviſion* among thoſe, whom the Saviour of the world has done and ſuffered ſo much to *unite* and keep together, muſt be highly

highly offenſive to him, and no leſs deſtructive to them that give way to it. But the offence and the danger muſt neceſſarily be attached to that ſide of the ſeparation, which has commenced or continued it without any juſt cauſe; and the nearer that the parties are to one another, in their profeſſion and principles, the greater muſt be the riſk of their diſpleaſing God, by keeping up different communions, without any proper ground of difference between them. This is a matter, which comes home to our particular conſideration in the caſe before us, and we ought not to diſmiſs it from our thoughts, without having firſt beſtowed on it that ſerious attention which it ſo juſtly deſerves.

We have been looking back with ſincere regret to the original cauſe of that unhappy diviſion, which has ſo long ſubſiſted among the Epiſcopalians in Scotland, and have at laſt ſeen with much ſatisfaction that unfortunate cauſe of rupture entirely removed by the change which took place ſeveral years ago, in the political ſituation of the Scotch Epiſcopal church. At the period to which we are now alluding, her clergy as well as laity found themſelves perfectly juſtified in the open avowal of their loyalty and attachment to the perſon and government of the gracious Sovereign, who ſways the Britiſh ſceptre, and for whoſe "ſafety, honour and "welfare," they have regularly offered up their prayers at the throne of grace, and done every thing elſe in their power to manifeſt a becoming ſubmiſ-

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ſion to the laws, and concern for the peace and proſperity of their country. In exhibiting all this ſatisfactory proof of their earneſt deſire to obtain and deſerve the confidence and good opinion of their fellow-ſubjects, they may be ſuppoſed to have recommended themſelves, in a peculiar manner, to thoſe who agree with them in religious ſentiments, and ſo have made the *firſt* ſtep towards that eccleſiaſtical union, which would do credit to the Epiſcopal profeſſion, and ſerve to promote its intereſts in the only way whereby they can be promoted, without giving any juſt cauſe of offence, in this part of the kingdom.

Having thus far diſcharged their duty, and opened a way for the accommodation of every difference, thoſe belonging to the Scotch Epiſcopal church do not perceive that any thing more remains to be done on their part, for putting an end to that unſeemly breach, which has ſo long ſerved as a reproach to the name and profeſſion by which they are diſtinguiſhed from all the other religious denominations in this country. If to wipe off this ſtain from the face of Epiſcopacy be equally the deſire of thoſe clergymen, and ſuch as adhere to their miniſtry, who having received ordination from the hands of an Engliſh or Iriſh biſhop, do yet officiate in Scotland, but in no connection with any biſhop belonging to it, theſe clergy and laity have nothing more to do, than intimate their good wiſhes for the accompliſhment of ſo deſirable an object; and every

biſhop of the Scotch church, to whom ſuch intimation is made, will be ready to ſhew how anxious he and his colleagues are, for the ſucceſs of thoſe conciliating meaſures which may tend to unite the Epiſcopalians of Scotland in one decent and reſpectable body.†

It is evident, however, that ſuch an union can then only anſwer the intended purpoſe, and ſerve to make this body both regular and reſpectable, when it is formed on right motives, and from a due regard to thoſe ſacred principles, which are founded in the knowledge, and neceſſarily interwoven with our belief, of the true nature and conſtitution of the Chriſtian church. It is not therefore a vague, unmeaning acknowledgment of the Epiſcopal character that can be conſidered as ſufficient to conſtitute that

† For a proof of the anxiety, which the Scotch biſhops have long felt for the accompliſhment of this deſirable object, we might refer our readers to the *Articles of Union* propoſed by theſe biſhops, (ſee Appendix, No. III.) which have been readily accepted and ſubſcribed by thoſe clergymen of Engliſh or Iriſh ordination, who have thus united themſelves, and their reſpective congregations, to the communion of the Scotch Epiſcopal church, believing, that in ſo doing, they have not relinquiſhed any doctrine or practice held by the Church of England, or ceaſed to be as much as ever in communion with that church. One of theſe clergymen, (the Rev. Dr. William Laing at Peterhead) in a letter to his biſhop, expreſſes himſelf thus on the ſubject—"I thank you, Sir, moſt heartily, for your kind congratulation on our union with the ancient Chriſtian church of our country, and for your good wiſhes and prayers for our comfort in this meaſure. Of our ever finding comfort in it, I have no doubt, from the applauſe of my own mind, that grows ſtronger on reflection; from the great apparent ſatisfaction of both the congregations in this place, as well as the expreſs approbation of various wiſe and good perſons in other places."

that firm and well-cemented union, which we, and every friend to truth and order muſt wiſh to ſee accompliſhed; far leſs can ſuch an union be derived from a mere occaſional interchange of ſacred duties among the *Epiſcopal* clergy, without any farther regard to what is implied in that diſtinguiſhing title.—All this outward appearance of reconciliation might take place, not as the conſequence of any ſerious wiſh for a real, ſolid, and permanent union, but merely as the effect of a careleſs, lukewarm indifference about every thing of that kind, and ſuch a liberal way of thinking,—ſo runs the faſhionable language of the day—as is willing to ſpeak peace to all parties, in ſpite of their differences; and readily admits every man's right to be a church, a guide, a law, and a rule, in ſhort, every thing to himſelf.—Such boaſted liberality however receives no ſort of countenance from the Church of England, which in one of her *thirty-nine* articles, poſitively declares, that "they are to be had accurſed who preſume to "ſay, that every man ſhall be ſaved by the law or "ſect which he profeſſeth, ſo that he be diligent "to frame his life according to that law, and the "light of nature; for holy ſcripture doth ſet out "unto us only the name of Jeſus Chriſt, where-"by men muſt be ſaved." And if ſo, it is equally certain, that there is no other way of obtaining ſalvation through his name, but by believing and acting according to the rule, which he has preſcribed, and embracing the means, which he has appointed

uniting us to him, " without whom," or out of whom, " we can do nothing." For " as many " as walk according to this rule," an apoſtle teaches us to pray—" peace be on them and mercy;" for they, it ſeems, and " they only are the Iſrael," the church or family of God; and if it be " a plea- " ſant thing for brethren of the ſame family, to " dwell together in unity," that pleaſure muſt be much heightened by the conſideration of their being united in Him, " of whom the whole family in " heaven and earth is named," and who did and ſuffered ſo much, and prayed ſo earneſtly, that all who believe in him, may be *one*,—one myſtical body—directed by one divine Head, and animated by one Holy Spirit.

Theſe are things, which ſurely ought not to be viewed as matters of indifference, by any who call themſelves Chriſtians; much leſs by thoſe who profeſs to be diſtinguiſhed by ſuch Chriſtian principles, as teach them to put a juſt value on the importance, and to pray frequently and fervently for the preſervation of " unity and godly love," among all thoſe who " confeſs God's holy name, and agree in the truth of " his holy word." In the public devotions preſcribed and made uſe of in our ſacred aſſemblies, we of the Epiſcopal communion are all directed to beg of our good and gracious Lord, that " he would de- " liver us from all falſe doctrine, hereſy, and " ſchiſm;" and in our excellent prayer " for the " whole ſtate of Chriſt's church," we beſeech the Almighty

Almighty and ever living God, " to inſpire conti-
" nually the univerſal church with the ſpirit of
" truth, unity and concord." If theſe petitions have any meaning, or are intended to anſwer any good purpoſe, we ought certainly to attend to the meaning, and endeavour to promote the purpoſe of them, and not allow ſo pious a profeſſion to be contradicted by an unworthy practice. When theſe requeſts are put into our mouths, we ought carefully to examine how far they correſpond with the diſpoſitions of our hearts, and not to ſuffer the errors of our lives, to give the lie to the confeſſions of our lips, and openly ſhew that there is no truth in us. Conſiſtency of conduct is that which recommends and adorns every wiſe and virtuous character. What a pity it is, that we do not aſpire to ſuch an honourable mark of diſtinction, and let the world ſee, that in calling ourſelves Chriſtians of the Epiſcopal communion, we have not aſſumed a vain and empty title, but are determined to be in reality what we profeſs in appearance!— So ſhall we be accepted in his ſight, on whom alone we depend for ſalvation and happineſs, and who has expreſsly declared, that them only will he own as his friends who do, not this or that, as ſuits their own humours or fancies, but " whatſoever he has
" commanded them.

Let it not be imagined, that the perſon who has taken the liberty of ſuggeſting theſe important conſiderations, has any particular intereſt in the object which he would thus earneſtly recommend to the at-

attention of all concerned. The only benefit which can poſſibly ariſe from the accompliſhment of it, either to him, or to thoſe who are officially connected with him, is the pleaſure and ſatisfaction which they would undoubtedly derive from obſerving any of their fellow Chriſtians acting a part ſo worthy of their character, and thus contributing their joint endeavours to promote the common cauſe of truth and righteouſneſs, by "holding the faith in unity of "ſpirit, and in the bond of peace." Every other advantage, which might be produced by the propoſed union of the Epiſcopal perſuaſion in this country would be entirely on the ſide of thoſe who are thus invited to embrace the propoſal; as by that means a ſupply would be provided for thoſe evident defects which they have hitherto unavoidably laboured under, conſidered as *Epiſcopal congregations*. To eſtabliſh a right to that character, connection with a *biſhop* has ever been regarded as eſſentially neceſſary: And whatever idea we affix to that connection, whether as implying ſubordination and dependence in the paſtor, or the acknowledgment of that ſpiritual authority, by which the flock has been committed to his charge, it is obvious that ſome benefit is intended to each of them, and both paſtor and people will have their ſhare in the advantages ariſing from this wiſe and ſalutary appointment.

When an apoſtle left this general command with the church, that "all things ſhould be done decent-"ly and in order," it was neceſſarily underſtood, that

that a power of direction and ſuperintendence, ſhould be lodged ſomewhere, for the purpoſe of obſerving how far this command was attended to, or enforcing the obedience due to it. And every perſon acquainted with Epiſcopal principles, muſt know that the ſcriptural word for *biſhop* has a direct reference to that *overſight* or *inſpection*, which has ever been conſidered as one peculiar part of the Epiſcopal office, and has been found by experience to be wiſely and happily ordained for maintaining order and regularity in the church. By the clergy in particular, we might ſuppoſe, this appointment would be gladly accepted, as holding out a very powerful encouragement to the faithful diſcharge of their duty, under all the difficulties that may attend it.— This was an argument made uſe of by a writer, to whom we have already referred, as diſtinguiſhed by the title of the *judicious Hooker*, whoſe words I cannot help quoting, as peculiarly applicable to my preſent purpoſe, being the words of one, who was not a biſhop himſelf, but had a juſt ſenſe of the manifold advantages of Epiſcopal ſuperintendence. "As for "thoſe in the clergy," ſays he, "whoſe place and "calling is lower, were it not that their eyes are "blinded, leſt they ſhould ſee the thing that of all "others is for their good moſt effectual, they might "ſomewhat conſider the benefit they would enjoy "by having ſuch an authority over them, as are of "the ſame profeſſion, ſociety and body with them; "ſuch as have trodden the ſame ſteps before; ſuch

as

" as know by their own experience, the manifold " intolerable contempts and indignities, which faith- " ful paſtors, intermingled with the multitude, are " conſtrained every day to ſuffer, in the exerciſe of " their ſpiritual charge and function, unleſs their " ſuperiors, taking their cauſe even to heart, be, " by a kind of ſympathy, drawn to relieve and aid " them, in their virtuous proceedings, no leſs ef- " fectually than loving parents their dear chil- " dren."*

But the maintenance of eccleſiaſtical order and diſcipline ought to be no leſs regarded by the laity than by the clergy, ſince it is of equal importance to both, and highly conducive to the ſupport of that mutual harmony and good will, which ought ever to ſubſiſt between them. When it is known to both, that in caſe of any complaint, from either ſide, of improper or undutiful behaviour on the other, there lies an appeal to the exerciſe of that Epiſcopal authority, which " was given for edifi- " cation, and not for deſtruction," every cauſe of jealouſy is thereby removed, and no room left for ſuſpicion either of partiality in favour of the paſtor, or diſreſpect to the people entruſted to his care. Inſtead of being torn aſunder by diſtruſt, or hurt by diviſion, they will be firmly united, and built up together, as a part of that ſpiritual houſe, which reſts " on the foundation of the apoſtles and prophets, " Jeſus

† Hooker's *Eccleſiaſtical Polity*, book 7th.

" Jeſus Chriſt himſelf being the chief corner ſtone ;" from whom is derived that ſpiritual authority, which by the apoſtle's account of it, " fitly frames toge- " ther the ſeveral parts of this holy building," and thereby tends to edify, and not deſtroy, what God has has ſo wonderfully raiſed for us men, and for our ſalvation.

It is thus, that the firſt founders of the Chriſtian church, acting by the immediate direction of the great Maſter-builder, declared the nature and deſign of that eccleſiaſtical authority which they received from Chriſt, when—" as the Father had " ſent him, even ſo ſent he them," with power to ſend others, and ſo to hand down the ſame delegated privilege to their ſucceſſors, with which they themſelves had been inveſted, for the purpoſes both of ordination and diſcipline. Hence it is evident, that if Epiſcopal ordination be neceſſary to the continuing the apoſtolic ſucceſſion, there is the ſame ground to believe, that the acknowledgment of Epiſcopal authority in the ſupport of order and diſcipline, is no leſs requiſite to the preſervation of peace, unity and concord in every ſound and regular part of the Chriſtian church. If means have been thus appointed for preſerving theſe invaluable bleſſings, the regard, which is due to ſuch a ſalutary appointment, cannot ſurely be conſidered as a matter of indifference ; nor ought any opportunity to be neglected, whereby the benefits of it may be reſtored to thoſe who have felt the want, or are not ſo ſenſible as

they ſhould be of the loſs ſuſtained by their being deprived, of that wiſe and pious expedient, ſo happily contrived for promoting and carrying on, what is truly, Chriſtian edification.

For this purpoſe however there is another appointment ſanctioned by apoſtolic authority, the benefits of which are immediately derived from Epiſcopal juriſdiction; and that is the ſacred rite of *Confirmation;* the adminiſtration of which is declared by the Church of England to be, "after the exam-"ple of the holy apoſtles;" and therefore, in her opinion, ought to be duly attended to, in all parts of the catholic, and apoſtolic church. It is one of the firſt things that we find recorded in the hiſtory of the apoſtles, after the church was duly formed at Jeruſalem, that while they reſided there, as a collegiate body, conſulting together, and adopting the beſt means, for the propagation of the faith; having "heard that Samaria had received the word of "God," and that ſome of the people of that place had been converted and baptized by Philip the deacon and evangeliſt, "they ſent unto them Peter and "John, who, when they were come down, prayed "for them, that they might receive the Holy "Ghoſt; (for as yet he was fallen upon none of "them, only they were baptized in the name of "the Lord Jeſus)—then laid they their hands on "them, and they received the Holy Ghoſt."† From this

† Acts, viii. 14—18.

this account it is evident, that Peter and John were ſent to Samaria, for the purpoſe of confirming and ſtrengthening theſe newly baptized Chriſtians, by beſtowing on them ſomething neceſſary to carry on their farther advancement in the Chriſtian life, ſomething which Philip the deacon had not power to give, though he had power to baptize them. For he was of an inferior order, allowed to preach and baptize, but to go no farther in the adminiſtration of the means of grace. Therefore the apoſtles, as a thing that followed of courſe, commiſſioned two of their own number, to perform a ſervice to the Samaritan converts, peculiar to that higheſt rank, which theſe apoſtles held in the church of Chriſt.—And hence it may be juſtly inferred, that the order and diſcipline of the church were already ſettled, as to this matter, and that confirmation by the laying on of the hands of the apoſtles, and of their ſucceſſors in the Epiſcopal office, was appointed to ſucceed regularly to the ſacrament of baptiſm.

In conſequence of this early appointment of the apoſtolic college, acting under the immediate inſpiration and direction of the ſpirit of truth, we are afterwards informed, that St. Paul, in the courſe of his travels, finding certain diſciples at Epheſus, who were ſo far from having received, that "they had "not ſo much as heard, whether there was to be "any giving of, the Holy Ghoſt," the apoſtle firſt explained and adminiſtered to them baptiſm in the name of the Lord Jeſus, and then "laid his hands

" on them, that they might receive the Holy " Ghoſt."† Which plainly ſhews, that the laying on of hands, thus eſtabliſhed by apoſtolic practice, was a rite diſtinct from, and intended to follow after, baptiſm; of which indeed we need no better teſtimony than the ſame apoſtle's mentioning it expreſly after baptiſm, as one of the fundamental " prin- " ciples of the doctrine of Chriſt."‡

Such was the authority which firſt gave riſe to this venerable inſtitution, and which has ever ſince juſtified the continuance, and required the adminiſtration of it. The benefits to be expected from it, may well be ſuppoſed to bear a ſuitable analogy to the grace and influence of that holy and divine Spirit, who is always repreſented as the principal agent in it.—For to uſe the words of a pious and animated writer on this ſubject—" Shall God eſtabliſh the " means of grace amongſt us, and yet no benefit " attend them?—Shall he confer his grace, to " ſtrengthen the mind, and ſhall the mind be no " ſtronger with it, than without it? Doth God " amuſe his people with forms, which have no " power, and ſhadows which have no correſpond- " ing ſubſtance? This would be more incredible, " becauſe more oppoſite to the nature of God, and " contradictory to reaſon, than any thing that ever " was, or will be believed, concerning an efficacy " in the Chriſtian inſtitutions. To thoſe indeed " who

† Acts, xix. 1—7. ‡ Heb. vi. 1, 2.

" who expected nothing from them, they always " were lifeleſs and ineffectual. The Jews, who " were ſuch only in outward profeſſion, reduced " their law to a dead letter; and Chriſtians of the " like ſpirit reduce the goſpel to an inſignificant ce- " remony. The enthuſiaſt boaſts of finding a ſhort- " er road to the grace of God, without condeſcend- " ing to the uſe of the means; and the ſqueamiſh " improver of the Chriſtian myſteries is aſhamed of " the form, unleſs you give him leave to ſuppoſe " that it is void of the power. But the truly ra- " tional believer takes a middle way between them, " neither deſpiſing the form, nor denying the pow- " er of it." Now this is the way, which the church of Chriſt, when uncorrupted by error or ſuperſtition, has conſtantly preſcribed to all her members, and " our church," ſays the learned divine, whoſe words we have now quoted, " which retains the " uſe of the outward form or ſign in confirmation, " and preſcribes ſuch preparatory forms of devotion " as are ſuited to the occaſion, is every way agree- " able in its practice to the ſenſe of the goſpel, and " the example of the apoſtles, when Chriſtianity " was in its pureſt ſtate."†

So ſenſible indeed is the Church of England of the benefit and importance of this ancient and venerable ordinance, that ſhe has not only inſerted in her liturgy, or " Book of Common Prayer," a public

† See *An Eſſay on Confirmation*, in vol. III. of the Works of the late Rev. William Jones, A. M. &c.

public office for the adminiſtration of it, under the title of "" The order of confirmation, or laying on "" of hands upon thoſe that are baptized, and come "" to years of diſcretion ;" but has alſo given ſuch repeated directions on the ſubject, as ſufficiently expreſs her opinion with regard to the expediency of its being duly and regularly adminiſtered. In the *public baptiſm of infants*, there is an order ſubjoined to the office, which the prieſt is required to add, and ſay—"" Ye are to take care that this child be "" brought to the biſhop to be *confirmed* by him, ſo "" ſoon as he can ſay the creed, the Lord's prayer, "" and the ten commandments in the vulgar tongue, "" and be further inſtructed in the church catechiſm "" ſet forth for that purpoſe." And in the *baptiſm of ſuch as are of riper years*, the following rubric is added to the office—"" It is expedient, that every "" perſon thus baptized, ſhould be *confirmed by the* "" *biſhop*, ſo ſoon after his baptiſm, as conveniently "" may be; that ſo he may be admitted to the holy "" communion."—The church catechiſm is expreſsly called—"" An inſtruction to be learned of every "" perſon before he be brought to be *confirmed by the* "" *biſhop*." And in one of the rubrics at the end of the catechiſm, it is ordered—"" that as ſoon as chil-"" dren are come to a competent age, and can ſay "" in their mother tongue, the creed, the Lord's "" prayer, and the ten commandments, and alſo can "" anſwer to the other queſtions of this ſhort cate-"" chiſm, they ſhall be brought to the biſhop" for

their

their confirmation. Through the whole of the office appointed for that purpoſe, the object and end of it are conſtantly kept in view. While the biſhop offers up the prayers of the church for thoſe that are ſet before him, and laying his hands upon them, beſeeches their Almighty Lord ſo to "defend them "with his heavenly grace, that they may continue "his for ever," they are thereby "certified of his "favour, and gracious goodneſs towards them," and if they are willing to be led in the knowledge and obedience of his word, they may humbly hope, that "his fatherly hand will be ever over them, "and his holy ſpirit ever with them, to guide them "in the way of everlaſting life." Such being the pious purpoſe of this holy inſtitution, ſo ſuitable to the character, ſo expreſſive of the faith and hope of a Chriſtian, it is no wonder, that the church has concluded the office of confirmation with this ſerious and ſeaſonable warning—"And there ſhall none "be admitted to the holy communion, until ſuch "time as he be *confirmed*, or be ready and deſirous "to be *confirmed*." And this, ſays an excellent ritualiſt, "is exactly conformable to the practice of "the primitive church, which always ordered, that "confirmation ſhould precede the euchariſt, except "there was an extraordinary cauſe to the contrary, "ſuch as the danger of death, the want of a biſhop, "or ſome ſuch reaſonable impediment."†

All this care and proviſion for the inſtruction and im-

† See Wheatly's *Illuſtration of the Book of Common Prayer*, p. 412.

improvement of her young members, clearly ſhews what ſenſe the Church of England has ever entertained of the aſſiſtance afforded her for that purpoſe by that ſtrengthening, ſanctifying ordinance, which after the two bleſſed ſacraments of our religion, holds the next diſtinguiſhed place in her ſacred offices, and with reſpect to which, ſhe has wiſely ordered—" to the end that confirmation may be mi-" niſtered to the more edifying of ſuch as ſhall re-" ceive it," that they ſhall, on that ſolemn occaſion, " renew the promiſe and vow that was made " in their name at their baptiſm, ratifying and con-" firming the ſame in their own perſons, and in a " public manner before the church, acknowledging " themſelves bound to believe, and to do all thoſe " things, which were then undertaken for them." The ſame care is taken by the Epiſcopal church in this country, and the ſame proviſion made for the edification of her members: A proviſion, which is regularly embraced by all who conſcientiouſly adhere to her communion, and cannot be neglected, without the moſt obvious inconſiſtency, by any who profeſs to be of Epiſcopal principles. How far this neglect may be excuſed by an apparent want of opportunity, it is not for us to determine; nor can we preſume to go any farther in admitting ſuch excuſe, than the church has gone before us. She has accepted a " readineſs and deſire to be con-" firmed," and God himſelf has promiſed to accept a " willing mind, according to the ability which

"which a man hath." But as in this caſe, the ability muſt be exerted to the utmoſt, and God cannot be mocked, or deceived by appearances; ſo in the other caſe, muſt the "deſire" of confirmation be manifeſted, and made ſo viſible by evident proofs, that the church may ſee, as far as man can ſee, the ſincerity of it.

A real deſire to obtain any benefit, will always excite men of good ſenſe to uſe the means that are neceſſary for obtaining it. And if confirmation be conſidered as a benefit, which is plainly intimated by the language of the church, when pointing out the proper manner of *receiving* it as ſuch, it will neceſſarily follow, that they who are deſirous to be made partakers of it, ought to have recourſe to the means appointed for conferring it, and be ready to receive it by the hands of thoſe, who have ever been eſteemed the ſole adminiſtrators of it. Where no regular biſhop can be found to adminiſter this ſacred ordinance, agreeably to the rules of the church, we may hope, that the defect ariſing from ſuch a want of apoſtolic ſucceſſion, will not be imputed as a fault, to thoſe who have had no hand in contributing to ſuch an unhappy failure, but would do all in their power to get the want ſupplied. Even where the Epiſcopal order has been regularly preſerved, but ſubjected to ſo many legal reſtraints, and depreſſing prohibitions, as would almoſt ſeem, in the eye of the world, to have put a period to its exiſtence, ſome plauſible reaſon may be aſſigned, why the be-

nefits ariſing from it, have not been ſeen in a proper light, nor had their juſt value put upon them. Political reaſons and motives of a worldly nature, are very apt to have an undue influence in matters of religious concern, and to prevent men from acting ſo conſiſtently as could be wiſhed, with the principles, which they are ſuppoſed to entertain, and the profeſſion, by which they are diſtinguiſhed.

While the Epiſcopacy of Scotland was conſidered but as another name for diſaffection to government, we do not wonder that any benefit, which the Chriſtian church has ever derived from the apoſtolic appointment, and ſpiritual powers of her biſhops, was deemed to be legally withheld from the Epiſcopalians of this country, and therefore to be no longer deſired by ſuch of them as thought it their duty to interpret the prohibitory ſtatutes in the ſtricteſt ſenſe, and to pay all due regard to the very letter of the law. But as this political mark of diſtinction has at laſt been happily removed, and the privilege of toleration is alike extended to all of the Epiſcopal perſuaſion in Scotland, whether their clergy be ordained by Engliſh, Iriſh, or Scottiſh biſhops, there is now nothing to hinder any congregation of that communion from obtaining the benefit of confirmation to its young members by the hands of the biſhop,—the particular biſhop of the dioceſe or diſtrict, in which ſuch congregation is locally ſituated. And when no impediment lies in the way, no obſtacle is preſented, either political or religious, it

may

may ſurely be hoped, that the whole pious and good work of Chriſtian edification will be allowed to go on without interruption, and the bleſſed and beautiful rite of confirmation be no longer denied its place in the public ſervice, as ordered by an Epiſcopal liturgy.

Among all the orders and offices, which our excellent liturgy contains, next to the adminiſtration of baptiſm, and the Lord's ſupper, there is none better calculated to excite the pureſt ſentiments of devotion and delight in every pious and good heart, than that which preſents a ſelect body of the young ſoldiers of Jeſus Chriſt, publicly and ſolemnly declaring their fidelity and attachment to his ſervice, and receiving from the ſanctified inſtitution of his church, that grace and ſtrength which may enable them to fight their Chriſtian warfare againſt all the enemies of their ſalvation. If there be pleaſure and ſatisfaction in beholding ſuch a ſight as this, why ſhould any Chriſtian aſſembly be deprived of that ſhare of the enjoyment, which their principles give them a right to expect? And why ſhould any of the riſing members of Chriſt's church be thus excluded from the honour of profeſſing an inviolable adherence to the faith and obedience which were promiſed for them at their baptiſm? Why ſhould they be deprived of the comfort of that heavenly benediction which the apoſtles adminiſtered, and the firſt Chriſtians received, as a pattern and pledge of what was to be done for them that came after, according

to " the promiſe," which St. Peter aſſured the Iſrael of his day, " is to you, and to your children, " and to all them that are afar off, even as many as " the Lord our God ſhall call ;"† that is, to the whole Chriſtian church, to the end of the world?

Theſe are queſtions, not ſuch as a heathen governor accuſed the Jews of bringing forward, about " words and names," and indifferent matters.— Whatever may be thought of them by thoſe who, like what was ſaid of the ſame Gallio, " care for " none of theſe things," they are ſuch as ought to be duly and ſeriouſly attended to by all who " pro- " feſs and call themſelves Chriſtians," and particularly by that part of the Epiſcopal profeſſion in this country, to which they are more immediately addreſſed, and from which the author would now beg leave to ſolicit that calm, diſpaſſionate review of the ſubject, which is no leſs due to its importance, than neceſſary to its being rightly underſtood. If I have been able to do any juſtice to its merits, or to impreſs on the minds of my readers a juſt conception of the object, which has been chiefly in my view, while employed in putting together the arguments of this concluding addreſs, there ſeems to be no occaſion for preſſing the matter farther; and as little ground to ſuppoſe that theſe arguments can receive any additional weight, from an appeal to the motives which have led to their being brought forward

† Acts, ii. 39.

ward in this public manner. Opportunities are ſometimes offered of diſcuſſing the matter in the way of private converſation; and I would gladly avail myſelf of any ſuch means of recommending it to the attention of thoſe, who are well able to apprehend its importance; and if they ſaw it in a proper light, would, I am convinced, be well diſpoſed to give it a fair and impartial hearing. Yet any perſonal application for that purpoſe, however naturally appearing as the effect of friendſhip or intimacy, might be miſinterpreted as proceeding from a very different cauſe, and ſuſpected of having objects in view, which I feel no heſitation in poſitively diſclaiming, as completely foreign to the preſent deſign, and at variance with all thoſe pure, irreproachable principles, on which it ought to be conducted. When the diviſion, or ſeparation of any Chriſtian ſocieties becomes not only unneceſſary but unnatural, it muſt be very deſirable to ſee an end put to it; and I ſhould think myſelf truly happy in promoting that peace and unity, in which it is ſo "good "and pleaſant to behold brethren dwelling toge-"ther." To be in the leaſt inſtrumental to the advancement of a work ſo worthy of all that "la-"bour of love," which we can poſſibly beſtow upon it, might be juſtly conſidered as highly gratifying to every amiable feeling of the Chriſtian heart, and it is all the reward I ſhould look for on this ſide the grave. An eternal recompence, as promiſed to a "patient continuance in well-doing," may

may be humbly expected from the hand of a righteous and merciful Judge; but any temporal emolument is, in the preſent caſe, entirely out of the queſtion; and though I were to ſucceed to the utmoſt of my wiſhes, in eſtabliſhing the moſt cordial union among the Epiſcopalians in Scotland, yet, with reſpect to my own ſituation, no acquiſition of wealth or honour, power or preferment, could poſſibly ariſe from it.

Let me therefore be allowed to plead, as I now do, without hope of fee or reward from this world, in behalf of that wiſe and ſalutary meaſure, which, by doing honour to the cauſe, and increaſing the influence, of our holy religion, may be the means of ſecuring to us everlaſting honour and happineſs in the world to come. With the proſpect of ſuch an "exceeding great reward" in heaven, and ſo favourable an opportunity put in our power, of commending ourſelves to his gracious acceptance, who, we are ſure, will "give to every man according to "his works," let us not behold the concern we have in all this merciful proviſion, as a matter of indifference, nor put off the attention which we owe it, to a more convenient ſeaſon; neither let it be any longer ſaid, or inſinuated by thoſe, who have been hitherto unfriendly to the order and unity of our Epiſcopal church, that "things are well enough "as they are, and why ſhould any change be pro-"poſed?" For, things are never ſo well as they ſhould be, while any good remains to be done that might

might be happily accompliſhed; and no blame or cenſure was ever incurred by a change for the better, or by mens doing at laſt what duty and conſcience preſcribe to be done, even though they had not thought of it before, or could not find the means of getting it ſooner effected. This ought rather to operate in favour of the change propoſed, and to point out the propriety of obtaining that which is really improvement, even though it ſhould appear to be ſomewhat new and different from that, to which we have formerly been accuſtomed. Unneceſſary and unprofitable alterations are doubtleſs to be avoided, whether they refer to matters of civil or eccleſiaſtical concern. And in ſuch times as the preſent, when the deſire of novelty ſeems to have reached its utmoſt height, innovations either in religion or government ought to be watched over with a jealous eye, eſpecially when violently urged by perſons, whoſe wild uncorrected humours lead them to wiſh for the ſubverſion of all regular government, and the defacing every veſtige of true religion. But even this juſt and well-grounded fear of innovation ought not to be extended too far, nor allowed to embrace as its object, any laudable endeavour to improve our condition either in things temporal or ſpiritual, and to put matters on a more regular footing than perhaps they have been for ſome time paſt. This is not to innovate, but to reſtore things to a better conformity with the original ſtandard of truth and order; and had no ſuch change as this taken place, the

the land in which we live had never emerged from the darkneſs of Romiſh ſuperſtition; nay, all that is called the Chriſtian world had been ſtill lying buried in the corruption of heathen idolatry.

May I therefore be permitted once more to expreſs my humble hope, that theſe things will now be taken into ſerious conſideration, eſpecially by thoſe, to whoſe pious attention they have been thus faithfully ſubmitted, and earneſtly recommended? Engaged as I am by duty, and attached by inclination, to the ſervice of that depreſſed, but pure and apoſtolical part of the Chriſtian church, in which I have been called to exerciſe my miniſtry, I can have no other wiſh, in this ſacred character, than to ſee the object of that miniſtry fulfilled, and to be the humble inſtrument of promoting the honour and intereſt of true religion, as far as the ſphere of my ability or influence can be ſuppoſed to reach. The relation which I bear to the Scotch Epiſcopal church in general, as well as to that particular portion of it more immediately committed to my care, will, I truſt, be admitted as a ſufficient apology for the liberty I have now taken, in addreſſing all thoſe who profeſs to be of the Epiſcopal communion in this country, and beſeeching them "to walk worthy "of the vocation wherewith they are called," by manifeſting a decent, orderly and *united* adherence to the principles, by which they are diſtinguiſhed. And with this view, as one of our excellent collects teaches us, let it be our fervent prayer to that "Almighty

" mighty God, who has built his church upon the " foundation of the apoſtles and prophets, Jeſus " Chriſt himſelf being the head corner ſtone; that " he would grant us to be ſo joined together in uni- " ty of ſpirit by their doctrine, that we may be " made an holy temple, acceptable unto him, through " the ſame Jeſus Chriſt our Lord:" To whom therefore, with the Father and the Holy Spirit, three perſons and one God—be glory—in the church— " As it was in the beginning, is now, and ever ſhall " be, world without end. Amen."—

APPENDIX.

No. I.

THE following Liſt of Conſecrations, with their dates, and the names of the conſecrators, as extracted from their eccleſiaſtical regiſter, will give a clear and diſtinct view of the Epiſcopal ſucceſſion in Scotland ſince the Revolution, as far as the preſent biſhops are concerned.

JANUARY 25, 1705. Mr. JOHN SAGE, formerly one of the miniſters of Glaſgow, and Mr. JOHN FULLARTON, formerly miniſter of Paiſley, were conſecrated at Edinburgh by John Paterſon, archbiſhop of Glaſgow, Alexander Roſe, biſhop of Edinburgh, and Robert Douglas, biſhop of Dunblane.* *Biſhop Sage died in June*, 1711.—*Biſhop Fullarton* ſucceeded Biſhop Roſe, as biſhop of Edinburgh, in 1720, and *died in May*, 1727.

APRIL 28, 1709. Mr. JOHN FALCONAR, miniſter at Cairnbee, and Mr. HENRY CHRISTIE, miniſter at Kinroſs,

* Archbiſhop Paterſon, biſhop Roſe and biſhop Douglas, with the other biſhops of Scotland, were deprived at the Revolution by the civil power, becauſe *Epiſcopacy* had been voted an *inſupportable grievance*, by the Scotch convention.

roſe, were conſecrated at Dundee, by Biſhop Roſe of Edinburgh, Biſhop Douglas of Dunblane, and Biſhop Sage. *Biſhop Chriſtie died in* 1718; and *Biſhop Falconar in* 1723.

AUGUST 25, 1711. The honourable ARCHIBALD CAMPBELL, who had been long in prieſt's orders, and reſided moſtly in London, was conſecrated at Dundee, by Biſhop Roſe of Edinburgh, Biſhop Douglas of Dunblane, and Biſhop Falconar. He was elected biſhop of Aberdeen in 1721, which charge he reſigned in 1724—and *died June* 16, 1744.

FEBRUARY 24, 1712. Mr. JAMES GADDERAR, formerly miniſter at Kilmaurs, was conſecrated at London by Biſhop Hickes,* Biſhop Falconar, and Biſhop Campbell. He was appointed biſhop of Aberdeen in 1724, and *died in February*, 1733.

OCTOBER 22, 1718. Mr. ARTHUR MILLAR, formerly miniſter at Invereſk, and Mr. WILLIAM IRVINE, formerly miniſter at Kirkmichael in Carrick, were conſecrated at Edinburgh, by Biſhop Roſe of Edinburgh, Biſhop Fullarton, and Biſhop Falconar. *Biſhop Irvine died November* 9, 1725. Biſhop Millar ſucceeded Biſhop Fullarton, as

* Dr. George Hickes, formerly dean of Worceſter, was conſecrated in the biſhop of Peterborough's chapel in the pariſh of Enfield, February 23d, 1693, by Dr. William Lloyd, biſhop of Norwich, Dr. Francis Turner, biſhop of Ely, and Dr. Thomas White, biſhop of Peterborough. Dr. Lloyd, Dr. Turner, and Dr. White, were three of the Engliſh biſhops, who were deprived at the Revolution by the civil power, for not ſwearing allegiance to William III. They were alſo three of the ſeven biſhops who had been ſent to the Tower by James II. for refuſing to order an illegal proclamation to be read in their dioceſes.

as biſhop of Edinburgh, and *Primus*,† and *died October* 9, 1727.

After the death of Biſhop Roſe of Edinburgh, which happened March 26, 1720,

OCTOBER 17, 1722. Mr. ANDREW CANT, formerly one of the miniſters of Edinburgh, and Mr. DAVID FREEBAIRN, formerly miniſter of Dunning, were conſecrated at Edinburgh, by Biſhop Fullarton, *Primus*, Biſhop Millar, and Biſhop Irvine. *Biſhop Cant died in* 1728. Biſhop Freebairn was elected *Primus* in 1731, afterwards biſhop of Edinburgh, and *died in* 1739.

JUNE 4, 1727. Dr. THOMAS RATTRAY of Craighall was conſecrated at Edinburgh by Biſhop Gadderar, Biſhop Millar, and Biſhop Cant. He was appointed biſhop of Dunkeld, ſucceeded Biſhop Freebairn as *Primus*, and *died May* 12, 1743.

JUNE 18, 1727. Mr. WILLIAM DUNBAR, formerly miniſter * at Cruden, and Mr. ROBERT KEITH, preſbyter in Edinburgh, were conſecrated at Edinburgh, by Biſhop Gadderar, Biſhop Millar, and Biſhop Rattray. Biſhop

† Anciently, no biſhop in Scotland had the title of *archbiſhop*, but one of them had a precedency, under the title of *Primus Scotiæ Epiſcopus*. In conſequence of the Revolution, after the death of Biſhop Roſe of Edinburgh, the Scotch biſhops reaſſumed the old form, one of them being elected *Primus*, with power of convocating and preſiding, according to their canons made in 1743.

* Thoſe clergymen, who, in conſequence of the Revolution, were deprived of their pariſhes, are in this liſt called *miniſters*: And thoſe who had not been pariſh-miniſters, under the civil eſtabliſhment, are called *preſbyters*.

ſhop Dunbar was firſt appointed biſhop of Moray, and afterwards of Aberdeen, on the death of Biſhop Gadderar in 1733. *He died in* 1746. Biſhop Keith was firſt appointed biſhop of Caithneſs, afterwards of Fife. He was elected *Primus* after the death of Biſhop Rattray, and *died in January* 1756.

JUNE 24, 1735. Mr. ROBERT WHITE, preſbyter at Cupar in Fife, was conſecrated at Carſebank, near Forfar, by Biſhop Rattray, Biſhop Dunbar, and Biſhop Keith.—He was appointed biſhop of Dunblane, ſucceeded Biſhop Keith as *Primus*, and *died in Auguſt*, 1761.

SEPTEMBER 10, 1741. Mr. WILLIAM FALCONAR, Preſbyter at Forres, was conſecrated at Alloa, by Biſhop Rattray, *Primus*, Biſhop Keith, and Biſhop White. He was firſt appointed biſhop of Caithneſs, afterwards of Moray; ſucceeded Biſhop White as *Primus*, and *died in* 1784.

OCTOBER 4, 1742. Mr. JAMES RAIT, preſbyter at Dundee, was conſecrated at Edinburgh by Biſhop Rattray, *Primus*, Biſhop Keith, and Biſhop White. He was appointed biſhop of Brechin, and *died in* 1777.

AUGUST 19, 1743. Mr. JOHN ALEXANDER, preſbyter at Alloa, was conſecrated at Edinburgh, by Biſhop Keith, *Primus*, Biſhop White, Biſhop Falconar, and Biſhop Rait. He was appointed biſhop of Dunkeld, and *died in* 1776.

JULY 17, 1747. Mr. ANDREW GERARD, preſbyter in Aberdeen, was conſecrated at Cupar in Fife, by Biſhop White (having commiſſion from Biſhop Keith, the *Primus*, for

for that effect) Biſhop Falconar, Biſhop Rait, and Biſhop Alexander. He was appointed biſhop of Aberdeen, and *died in October*, 1767.

JUNE 24, 1762. Mr. ROBERT FORBES, preſbyter in Leith, was conſecrated at Forfar by Biſhop Falconar, *Primus*, Biſhop Alexander, and Biſhop Gerard. He was appointed biſhop of Roſs and Caithneſs, and *died in* 1776.

SEPTEMBER 21, 1768. Mr. ROBERT KILGOUR, preſbyter in Peterhead, was conſecrated at Cupar in Fife by Biſhop Falconar, *Primus*, Biſhop Rait, and Biſhop Alexander. He was appointed biſhop of Aberdeen, ſucceeded Biſhop Falconar as *Primus*, in 1784, and *died March* 22, 1790.

AUGUST 24, 1774. Mr. CHARLES ROSE, preſbyter at Down, was conſecrated at Forfar, by Biſhop Falconar, *Primus*, Biſhop Rait, and Biſhop Forbes. He was firſt appointed biſhop of Dunblane, afterwards of Dunkeld, and *died in April*, 1791.

JUNE 27, 1776. Mr ARTHUR PETRIE, preſbyter at Micklefolla in Fyvie, was conſecrated at Dundee, by Biſhop Falconar, *Primus*, Biſhop Rait, Biſhop Kilgour, and Biſhop Roſe. He was firſt appointed co-adjutor to Biſhop Falconar, whom he afterwards ſucceeded as biſhop of Moray, and *died April* 19. 1787.

SEPTEMBER 25, 1782. Mr. JOHN SKINNER, preſbyter in Aberdeen, was conſecrated in the chapel at Luthermuir, by Biſhop Kilgour, *Primus*, Biſhop Roſe and biſhop

Biſhop Petrie. He was appointed co-adjutor to Biſhop Kilgour, on whoſe reſignation, he ſucceeded to the charge of the dioceſe of Aberdeen in October 1786, and was elected *Primus* in December 1788.

MARCH 7, 1787. Mr. ANDREW MACFARLANE, preſbyter in Inverneſs, was conſecrated at Peterhead, by Biſhop Kilgour, *Primus*, Biſhop Petrie, and Biſhop Skinner. He was appointed co-adjutor to Biſhop Petrie, whom he ſucceeded ſoon after, as biſhop of Roſs and Moray.

SEPTEMBER 26, 1787. Dr. WILLIAM ABERNETHY DRUMMOND, one of the preſbyters of Edinburgh, and Mr. JOHN STRACHAN, preſbyter in Dundee, were conſecrated at Peterhead, by Biſhop Kilgour, *Primus*, Biſhop Skinner, and Biſhop Macfarlane. Biſhop Abernethy Drummond was firſt appointed biſhop of Brechin, afterwards of Edinburgh, which having alſo reſigned, he is now biſhop of Glaſgow. Biſhop Strachan ſucceeded him as biſhop of Brechin.

SEPTEMBER 20. 1792. Mr. JONATHAN WATSON, preſbyter at Laurence-kirk, was conſecrated at Stonehaven, by Biſhop Skinner, *Primus*, Biſhop Macfarlane, Biſhop Abernethy Drummond, and Biſhop Strachan. He was appointed biſhop of Dunkeld, that dioceſe being vacant by the death of Biſhop Roſe.

JUNE 24, 1796. Mr. ALEXANDER JOLLY, preſbyter at Fraſerburgh, was conſecrated at Dundee, by Biſhop Abernethy Drummond, Biſhop Macfarlane, and Biſhop Strachan. He was appointed co-adjutor to Biſhop Macfarlane,

farlane, on whoſe reſignation, he ſucceeded ſoon after to the charge of the dioceſe of Moray.†

Though the diſtricts, into which the Scotch biſhops have divided their church, are not exactly according to the limits of the dioceſes under the legal eſtabliſhment of Epiſcopacy, yet they ſtill retain the names, by which they were of old diſtinguiſhed, with the exception of Fife, inſtead of St. Andrews. Every dioceſan biſhop has his diſtinct charge, and without aſſuming any other local juriſdiction than what was acknowledged in the primitive church for the firſt three centuries, may as properly be denominated biſhop of the place or charge aſſigned to him, as St. James has always been called biſhop of Jeruſalem, Ignatius, biſhop of Antioch, or Cyprian, biſhop of Carthage. On this footing the Epiſcopal college in Scotland conſiſts at preſent of the following members:—

Mr. JOHN SKINNER, biſhop of *Aberdeen*, and *Primus*.

Mr. ANDREW MACFARLANE, biſhop of *Roſs*.

Dr. ABERNETHY DRUMMOND, biſhop of *Glaſgow*.

Mr. JOHN STRACHAN, biſhop of *Brechin*.

Mr. JONATHAN WATSON, biſhop of *Dunkeld*.

Mr. ALEXANDER JOLLY, biſhop of *Moray*.

† A few more preſbyters have been conſecrated biſhops in Scotland, ſince the Revolution; but as they had no hand in carrying on the Epiſcopal ſucceſſion, it was thought unneceſſary, in making out this liſt, to mention their conſecrations.

APPENDIX.

No. II.

THE Letters of Conſecration granted to Biſhop Sage in 1705, and referred to in page 390 of this work, are thus expreſſed:

" Apud Edinburgum, die viceſimo quinto menſis Janu-
" arii, anno ab incarnato Domino, et Servatore noſtro,
" milleſimo, ſeptingenteſimo quinto.

NOS—Joannes, providentia divina, Archiepiſcopus Glaſcuenſis, Alexander, miſeratione divina, Epiſcopus Edinburgenſis, et Robertus, miſeratione divina, Epiſcopus Dunblanenſis, in timore Domini ponderantes plèroſque fratrum noſtrorum cariſſimorum, et in collegio Epiſcopali collegarum (hoc nupere elapſo, et eccleſiæ noſtræ luctuoſo curriculo) in Domino obdormiiſſe, noſque perpaucos qui divina miſericordia ſuperſtites ſumus, multiplicibus curis, morbis, atque ingraveſcente ſenio tantum non confectos eſſe: Quapropter ex eo quod Deo ſupremo, Servatori noſtro, ſacroſanctæ ejus eccleſiæ, et poſteris debemus, in animum induximus, officium, caracterem, et facultatem Epiſcopalem, aliis probis, fidelibus, ad docendum et regendum idoneis hominibus committere; inter quos quum nobis ex propria ſcientia conſtet, reverendum noſtrum fratrem Joannem Sage, artium magiſtrum, et preſbyterum Glaſcuenſum tanto muneri, aptum et idoneum eſſe; nos igitur

igitur divini numinis præſidio freti, ſecundum gratiam nobis conceſſam, die, menſe, anno ſupraſcriptis, in ſacrario Domus archiepiſcopi Glaſcuenſis, ſupradictum Joannem Sage, ordinavimus, conſecravimus, et in noſtrum Epiſcopale collegium co-optavimus. In cujus rei teſtimonium, Sigilla Joannis Archiepiſcopi Glaſcuenſis, et Alexandri Epiſcopi Edinburgenſis, (ſedis Sancti Andreæ nunc vacantis vicarii) huic inſtrumento (chirographis noſtris prius munito) appendi mandavimus.

Jo. GLASCUEN.
Sic ſubſcrib. ALEXR. EDINBURGEN.
RO. DUNBLANEN.

(Loc. Sigil. Epiſcop. Edinb.) (Loc. Sigil. Archiepis. Glaſ.)

In ſome of the ſubſequent deeds or inſtruments of conſecration, we find a ſtill more direct reference to the preſervation of the Epiſcopal ſucceſſion. They are expreſſed in the following terms——

NOS—&c.——Afflictiſſimæ hujus, cui nos Deus præpoſuit, eccleſiæ Scoticanæ concordiæ, paci, unitati atque ordini qua licet et quantum in tantis et talibus anguſtiis poſſumus conſulentes, dilectiſſimo in Chriſto fratri —— —— preſbytero, et paſtore de ———, quem hodie in collegium noſtrum Epiſcopale conſecrando co-optavimus, ejuſdem eccleſiæ Scoticanæ portionem, quæ in provincia ceu ditione ——— Deo militat, ſpecialem commendamus, ejuſque curæ Epiſcopali, uſque quo clementior Deus eccleſiæ ſuæ, ſui Chriſti ſponſæ in hoc terrarum angulo—heu quantum laboranti! benignius proſpexerit: Hoc etiam unum ardentiſſimis adjicientes votis, ut in Domino confiſus, nulliſque perſecutionum procellis territus, prædictus frater, ne

quando ſummus ſimul et ſacerrimus orthodoxorum Epiſcoporum ordo per legitimam ordinationum ſucceſſionem continuatus deficiat, ceu diſperdatur, ſolicitus advigilet. Datum, &c.——

APPENDIX,

No. III.

ARTICLES OF UNION,

Propoſed by the Right Reverend the BISHOPS *of the* SCOTCH EPISCOPAL CHURCH, *to thoſe Clergymen who officiate in Scotland by virtue of Ordination from an Engliſh or an Iriſh Biſhop.*

AS an union of all thoſe who profeſs to be of the Epiſcopal perſuaſion in Scotland, appears to be a meaſure extremely deſirable, and calculated to promote the intereſts of true religion;—The Right Reverend the biſhops of the Scotch Epiſcopal Church do invite and exhort all thoſe clergymen in Scotland, who have received ordination from Engliſh or Iriſh biſhops, and the people attending their miniſtrations, to become paſtors and members of that pure and primitive part of the Chriſtian church, of which the biſhops in Scotland are the regular governors:—With a view to the attainment of which deſirable end, the ſaid biſhops propoſe the following Articles of Union, as the conditions on which they are ready to receive the above-mentioned

tioned clergy into a holy and Chriſtian fellowſhip, and to acknowledge them as paſtors, and the people who ſhall be committed to their charge, and duly and regularly adhere to their miniſtrations, as members of the Scotch Epiſcopal Church.

I. Every ſuch clergyman ſhall exhibit to the biſhop of the dioceſe or diſtrict, in which he is ſettled, or in caſe of a vacancy, to the primus of the Epiſcopal college, his letters of orders, or a duly atteſted copy thereof, that ſo, their authenticity and validity being aſcertained, they may be entered in the dioceſan book or regiſter kept for that purpoſe.

II. Every ſuch clergyman ſhall declare his hearty and unfeigned aſſent to the whole doctrine of the goſpel, as revealed and ſet forth in the holy ſcriptures;—And ſhall farther acknowledge, that the Scotch Epiſcopal Church, of which the biſhops in Scotland are the regular governors, is a pure and orthodox part of the univerſal Chriſtian church.

III. Every ſuch clergyman ſhall be at liberty to uſe, in his own congregation, the liturgy of the Church of England, as well in the adminiſtration of the ſacrament of the Lord's ſupper, as in all the other offices of the church.

IV. Every ſuch clergyman, when collated to any paſtoral charge, ſhall promiſe, with God's aſſiſtance, faithfully and conſcientiouſly to perform the duties thereof, promoting and maintaining, according to his power, peace, quietneſs, and Chriſtian charity, and ſtudying in a particular manner to advance, by his example and doctrine, the ſpiritual welfare and comfort of that portion of the flock of Chriſt, among which he is called to exerciſe his miniſtry.

V.

V. Every ſuch clergyman ſhall own and acknowledge, as his ſpiritual governor under Chriſt, the biſhop of the dioceſe or diſtrict in which he is ſettled, and ſhall pay and perform to the ſaid biſhop, all ſuch canonical obedience, as is uſually paid by the clergy of the Scotch Epiſcopal Church, or by the clergy of the united church of England and Ireland, to their reſpective dioceſans, ſaving and excepting only ſuch obedience as thoſe clergymen, who do or may hold ſpiritual preferment in England or Ireland, owe to the biſhops, in whoſe dioceſes, in thoſe parts of the united kingdom, they do or may hold ſuch preferment.

VI. Every ſuch clergyman, who ſhall approve and accept of the foregoing articles, as terms of agreement and union with the Scotch Epiſcopal church, ſhall teſtify his approbation and acceptance of the ſame, in manner following, viz.

" At ——— the ——— day of ——— I ——— ordained deacon by the lord biſhop of ——— and prieſt by the lord biſhop of ——— do hereby teſtify and declare my entire approbation and acceptance of the foregoing articles, as terms of union with the Scotch Epiſcopal Church, and oblige myſelf to comply with, and fulfil the ſame with all ſincerity and diligence. In teſtimony whereof, I have written and ſubſcribed this my acceptance and obligation, to be delivered into the hands of the Right Revd. ——— biſhop of ——— as my dioceſan and eccleſiaſtical ſuperior, before theſe witneſſes, the Revd. ——— and the Revd. ——— both clergymen of the ſaid dioceſe, ſpecially called for that purpoſe."

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Page 62. line 1—after *the ſame* inſert *kind*, and leave out *tell*.
71. 27—for *early* read *earneſtly*.
75 24—before *in* inſert *it*.
132 22—for *ſubject* read *ſubjects*.
165 27—for *linguis* read *tinguis*.
178 17—for *ignanorance* read *ignorance*.
178 23—for *probable* read *probably*.
203 23—after *have* inſert *been*.
226 27—for *had* read *has*.
229 25—for *argu-gument* read *argument*.
258 25—for *into* read *in to*.
275 24—for χειροθεριαν read χειροθεσιαν.
335 8—after *places* inſert †.

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